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TWO ŚAIVA TEACHERS OF THE SIXTEENTH CENTURY

NIGAMAJÑĀNA I AND HIS DISCIPLE NIGAMAJÑĀNA II

T. Ganesan

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T. Ganesan

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Preface

Śaiva devotionalism is one of the chief contributions of the Tamil country from very early times. Many great śaiva devotees such as Tiruñāṉa-campantar and Tirunāvukkaracar have made it a devotional practice to personally visit some of the numerous śaiva holy places and sing hymns in praise of Śiva thereby instilling devotion in the minds of the masses. Royal patronage in the form of construction of large śiva temples from the pallava period and extending throughout the great Chola reign also gave a strong boost for the propagation of sincere devotion to Śiva and the practice of many other public devotional acts.

Based entirely on the āgama-s that were believed to have been revealed by Śiva the religio-philosophical system of *Śaivasiddhānta* which is one of the important branches of śaivism along with the Pāśupata system was very wide-spread in the Tamil country from about the early medieval period. It is well-known that the pallava king Rājasiṃha of the 8th century called himself 'knower of many tenets in *Śaivasiddhānta*'[1] in one of his inscriptions. Though we do not have any exclusive text on *Śaivasiddhānta* composed in the Tamil region during such an early period from about the 12th century we come across such Tamil texts as the Ñāṉāmirtam of Vākīcamuṉivar which purports to give the essence of the āgama-s, *Uṇmaiviḷakkam* of Maṉavācakamkaṭantār which very briefly summarises important concepts of the śaivāgama-s.

It is well known that while the development of *Śaivasiddhānta* through texts that commenced with the compositions of Sadyojyoti and others during the 6th-7th centuries in Kashmir and continued in other northern parts of India during the successive period practically stopped in the 12th century in those parts but was fortunately taken up in Tamilnadu in the same century and vibrantly flourished there to a great extent upto the 19th century.

The Civañāṉapōtam of Meykaṇṭār (circa. 13th century, CE) inaugurated a new chapter in the history of *Śaivasiddhānta* in Tamilnadu with an array of interpretative commentaries, subcommentaries and independent manuals composed by some of his direct disciples and others of his lineage. These texts for their elaboration utilized the śaiva āgamic corpus along with the native Tamil śaiva devotional literature (known as Tēvāram) and as a consequence some of the basic tenets of the *Śaivasiddhānta* were given a new interpretation. All along these elaboration of philosophical tenets, there were also a number of independent texts (in Sanskrit and Tamil) composed to explain the intricate ritual aspects, both private and public, of the *Śaivasiddhānta*. Each century witnessed production of a large number of texts and the culmination was attained in the 16th century when there was a proliferation of texts on ritual as well as on doctrine, Tamil adaptations of some of the āgama-s and voluminous compilations.

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[1] शक्तिक्षुण्णारिवर्गो विदितवहुनयः शैवसिद्धान्तमार्गे... (Kanchipuram Inscriptions of Narasimha-varman II). Ref. T. V. Mahalingam, 1988: *Inscriptions of the Pallavas*, pub. Indian Council of Historical Research, New Delhi and Agam Prakashan, Delhi., p. 174.

Nigamajñāna I (also called Maṟaiṭāṉacampantaṉ) and his nephew-cum-disciple Nigamajñāna II (also known as Maṟaiṭāṉatēcikar) coming in one of the four ancient śaiva monastic lineages have composed a large number of texts in Tamil and Sanskrit. Their place of activity was the holiest śaiva town, Chidambaram also called *Tillai* and *Vyāghrapura*.

The range of their texts vary from simple ritual manuals explaining the performance and significance of some important śaiva vows (vrata) observed by common men and women to independent manuals explaining the fundamental doctrines of the *Śaivasiddhānta*; from texts devoted to the intricacies of ritual pollution of an initiated śaiva to a ritual hand–book on the rites of renovation and reinstallation of Liṅga in the temple; from sthalapurāṇa-s adapted into Tamil extolling the sanctity and holiness of such places as *Tiruvārūr* and *Tiruvaṇṇāmalai* with the aim to instill firm devotion in the minds of common folk to a voluminous compilation on the daily obligatory rites of an initiated śaiva and another one on the fundamental rite of initiation (dīkṣā); from elucidative commentaries on one of the fundamental texts of the Śivajñānabodha tradition, Civañāṉacittiyār to the commentary on the text of Vyomavyāpistava which deals with the complex mantra system of the *Śaivasiddhānta* tradition.

The express aim of these two authors in composing these type of texts is to propagate widely the basic religious tenets of śaivism and establish the *Śaivasiddhānta* system on a strong foundation with a wider scope appealing to persons of different sensibilities and capacities. Another striking feature in their compositions is the vast compilations. In the annals of the *Śaivasiddhānta* we come across for the first time such voluminous compilataions such as the *Ātmārthapūjāpaddhati* and *Dīkṣādarśa* which are mainly based on the vast āgama corpus and related texts. But, except for a few Tamil compositions such as the *Civatarumōttaram* and two Sanskrit texts– the *Śaivāgamaparibhāṣāmañjarī*[2] and the Śaivakālaviveka[3] none of their works has so far been published or widely known by scholars. Some of the unpublished compilations of Nigamajñāna II such as the *Dīkṣādarśa* were much utilized in the edition of Somaśambhupaddhati.[4]

The works grouped under the *Meykaṇṭacāttiraṅkaḷ* which were composed in the 13th and the 14th centuries have been considerably studied and analysed. Quite a few of them have been translated into Hindi and English. But we do not find any ground breaking study on the rich textual contributions of the successive centuries.

Considering these facts an analytical study of the contents of all the *œuvres* of Nigamajñāna I and Nigamajñāna II of which most of them are preserved in the collections of the French Institute of Pondicherry was envisaged under the programme "History of Śaivism" in order to bring to light the great contributions made by these śaiva authors in the pre-modern period for the cause and propagation of *Śaivasiddhānta* in all its phases.

Interestingly, the period under discussion is so rich that we have a few more important śaiva authors such as Śivāgrayogī, Guru Ñāṉacampantar and Ñāṉapppirakācar of Śālivāṭī, Jaffna who have enriched the *Śaivasiddhānta* textual corpus. A detailed analytical study of their works is also envisaged which will be published as the next part of this volume.

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[2] Bruno Dagens, 1979: *Śaivāgamaparibhāṣāmañjarī* de Vedajñāna, édition critique, traduction et notes, Publications de l'Institut Français d'Indologie (PIFI), n° 60.

[3] *Śivaśrī Nigamajñānamunipraṇītaḥ śaivakālavivekaḥ śrīgaṇapatibhaṭṭaviracitavyākhyāyutaḥ* (Śaivakālaviveka by Nigamajñānamuni with the commentary by Gaṇapatibhaṭṭa), ed. Sitarama Somayaji and pub. Krishnadikshita, Bengaluru, 1966. SriManonmanigranthamala, n° 16.

[4] Somaśambhupaddhati Texte, traduction, introduction et notes par Hélène Brunner-Lachaux (4 vols.), PIFI, n ° 25.

mainly based on the [illegible] and [illegible] texts. [illegible] few Tamil compositions such as [illegible] and [illegible] texts, the [illegible] their works [illegible] the unpublished [illegible] were much utilised in the [illegible]

The [illegible] during the 17th and the 18th centuries have not [illegible] and analysed. Only a few of them [illegible] English. But [illegible] contributions of the [illegible]

Considering these [illegible] study of [illegible] the [illegible] preserved in the collections of the [illegible] under the [illegible] "History of [illegible]" [illegible] period [illegible]

Accordingly [illegible] A detailed [illegible] will be published [illegible]

[illegible]

Introduction

The 16th century in Tamilnadu saw voluminous production of śaiva texts in Tamil as well as in Sanskrit. Several masters were fluent in both the languages and some of their Tamil works were adaptations from Sanskrit originals. Notable among them are Nigamajñāna I and his disciple Nigamajñāna II, Śivāgrayogī, Kamalai Ñāṉaprakācar and his disciple Guru Ñāṉacampantar. The religious and the literary activities were more concentrated in the holy town of Chidambaram and in the area on the bank of the Kāverī river around Kumbakonam. We may think that the renewed śaiva religious activity is to be seen as a reaction impelled by two external factors of which the first one is, probably, the vaiṣṇavite bias of the Vijayanagara kings and the second, the widespread popularity of the Advaita Vedānta tradition.

The two authors whom we are studying here are good representatives of this śaiva textual renewal.[5] With them a new era, as it were, in the history of *Śaivasiddhānta* in Tamilnadu begins. They compose their works elucidating almost all the facets of *Śaivasiddhānta* rites and doctrines. By composing works in both Tamil and Sanskrit and by producing huge compilations of passages from the āgama and related literary corpus these authors have enriched the literature of the *Śaivasiddhānta* and thus contributed much for its propagation.

Nigamajñāna I and his disciple Nigamajñāna II, have both spent most part of their life in Chidambaram and have worked there itself where some of their disciples flourished in the following centuries. The first of them, Nigamajñāna I is in many of his Tamil works called Maṟaiñāṉacampantaṉ (lit. he who knows the maṟai which is the Veda or Nigama) with a pun on the name of Ñāṉacampantar one of the famous authors (7th century) of the Tēvāram.[6] Both of our Nigamajñāna-s were contemporaries of king

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[5] For, in the 13th -14th centuries there had been a succession of texts beginning from the Civañāṉapōtam and ending with the Caṅkaṟpanirākaraṇam which are traditionally held to be 14 and were composed by Meykaṇṭār and his lineage which are fundamental to the Śaivasiddhānta system in the Tamil country and served for its systematisation.

[6] We should clearly distinguish this Maṟaiñāṉacampantar/Nigamajñāna I from his name sake who was traditionally considered to be the third in succession of the four teachers of the

Sadāśiva, the last of the Vijayanagara emperors of the Āravīḍu dynasty who reigned upto the second half of the 16th century.

Not much is known about their personal life even if it is clear that Nigamajñāna II is the disciple and a nephew of Nigamajñāna I. However at the end of his *Dīkṣādarśa* Nigamajñāna II gives us some information about his uncle and teacher, his place of origin, his scholarship, his religious and literary activities.

Thus we learn that in the *Puṣpagiri* lineage which is one of the four monastic lineages — Āmardaka, *Puṣpagiri*, *Golakī* and *Raṇabhadra* situated around the vicinity of the holy *Kailāsa* that were founded by the disciples of sages such as Agastya, Kāśyapa, Bhāradvāja — there was a great śaiva ācārya by name Saundarācārya who has composed a ritual manual (*paddhati*) *Kramaratnakamālā* and was well versed in the knowledge of six categories (*padārtha*) [as expounded] in the *vidyāpāda.*[7] In the holy place of *Rudrakoṭi* (*Tirukkaḻukkuṉṟam*) situated in the *Toṇḍiramaṇḍala* (*toṇṭaināṭu*) there was a great man by name Vāmadeva,[8] resident of *Chidambaram* (Vyāghrapuranivāsi), well known as an *ādiśaiva* and as established

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Meykaṇṭār lineage (*meykaṇṭacantāṉam*) and who was the teacher of Umāpati, the last of the aforementioned lineage that lived in the first half of the 14th century. For, Umāpati pays obeisance to his teacher Maṟaiñāṉacampantaṉ in the 6th introductory verse of his work *Civappirakācam* where he states that his teacher belonged to the *Parāśaragotra*, was well-versed in the Sāmaveda and that *Kaṭantai,* a śaiva holy place was his place of origin. Thus we may safely consider that this first Maṟaiñāṉacampantaṉ, the teacher of Umāpati most probably lived in circa 13th-14th century.

[7] विद्यापादे षद्दार्थं सौन्दराचार्यनामतः ।
Generally, as enunciated in the verse, त्रिपदार्थं चतुष्पादं महातन्त्रं जगत्पतिः (Mṛgendrāgama, Vp., 2:2a) the śaivāgama-s are said to expound three basic categories (pati, paśu and pāśa) in their section on knowledge (vidyāpāda). But there are also more number of categories expounded in other āgama texts which fact is mentioned by Nigamajñāna II in his Śaivāgamaparibhāṣāmañjarī. The same is mentioned in the popular verse,
सप्त स्वायम्भुवे प्रोक्ताः षट् पौष्करमतज्ञयोः ।
श्रीमत्पराख्ये पञ्चोक्ताः पदार्था रौरवे त्रयः ।
cited by Śivāgrayogī in the beginning of the 2nd chapter of his Śaivaparibhāṣā. Interestingly, the fact that the ācārya Saundaranātha mentioned by Nigamajñāna in the verse referred above, was well versed in the knowledge of six categories may mean that he was a great exponent of the Pauṣkarāgama, the āgama text which speaks in detail about six categories (ṣaṭpadārtha).

[8] Probably Vāmadeva comes in the lineage of Saundarācārya even if it is not told in the Dīkṣādarśa. Interestingly at the end of the ŚJBN Nigamajñāna says that he has composed that work in order to please Sundaranātha who is in all probability Saundarācārya:
इति बालबोधनाय सुन्दरनाथप्रीतये व्याघ्रपुरनिवासिना निगमज्ञानदेशिकेन विरचितः शिवज्ञानबोधोपन्यासः समाप्तः ।

[initiated ?] (vartita) in one of the five spiritual lineages (*pañcagocara*)[9] of the sages Agastya, Kāśyapa, Bhāradvāja, Gautama and Kauśika mentioned above.[10] His younger brother Vedajñāna (Nigamajñāna I), was a great yogī and a sage. He went to Tillavana (Chidambaram) accompanied by many disciples with the desire to see the Lord of the great Hall (bṛhatsabheśa) and lived there for a long time. When the great king Sadāśiva[rāya] was ruling the world he (Vedajñāna) got constructed many towers (*gopura*), etc. for many temples. He also composed many texts in Tamil (drāviḍa) such as the *Śivadharmottara*. He established (installed ?)[11] the āgama-s in many holy places such as *Chidambaram* (tillavana), *Tiruvaṇṇāmalai* (aruṇādri), *Vṛddhācalam*, *Tiruviṭaimarutūr* (madhyārjuna), *Tiruveṇkāṭu* (śvetāraṇya) and *Kumbakonam* (ghaṭapura) and many other places. His 'best son' (śreṣṭhasuta) [by initiation], bearing the same name, (Nigamajñāna II) composed the text of *Dīkṣādarśa* and a great ritual manual (*paddhati*) [*Ātmārthapūjāpaddhati*] by the grace of Dakṣiṇāmūrti. The colophon in the Dīkṣādarśa इति श्रीव्याघ्रपुरनिवासिवामदेवात्मज-वेदज्ञानविरचितदीक्षादर्शः समाप्तः shows that Vedajñāna II, the author of the *Dīkṣadarśa* was the son of Vāmadeva in the filial sense and was initiated by Nigamajñāna I: This explains clearly why he calls himself as the best son of Nigamajñāna I giving thus the first place to filiation by initiation. To summarise we must say that our two authors are connected by family and by religious bond have lived in Chidambaram in the second half of the 16th century and that the older one was well known not only as a learned writer but also as an active propagator of āgamic knowledge and practice in many places and also as a man who has used his authority to enlarge śaiva temples by the construction of big *gopuram* and the like.

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[9] तोण्डीरमण्डले तस्मिन् रुद्रकोटिमहत्स्थले ।
आदिशैव इति ख्यातः पञ्चगोचरवर्तितः [em.] [पञ्चाङ्गाचारवर्जितम्; T. 76, p. 433; पञ्चाङ्गाचारवर्तितः T. 372, p. 485; पञ्चगोचरवर्जितम्; T. 153B, p. 606; The reading पञ्चाङ्गाचारवर्तितः given in the foot-note no. 13 on p. 11 of the introduction to *Śaivāgamaparibhāṣāmañjarī* de Vedajñāna, édition critique, traduction et notes by Bruno Dagens following the IFP T. 153, (pp.606-607) is not found there.]

[10] The interpretation that Nigamajñāna, an ādiśaiva, was established in one of the five families of the sages Agastya, etc. seems more reasonable than stating that he was well versed in the rules of astrology (taking the word pañcāṅga in its popular meaning, almanac) given in the edition referred in the previous fn. as he himself refers to those five sages in the verse
अगस्त्यः काश्यंपश्चैव भरद्वाजोऽथ गौतमः ।
कौशिकः परमेशानादागमार्थं च तत्त्वतः ।
See fn. 5.

[11] May it mean that Nigamajñāṇa I introduced the āgamic mode of worship in these śaiva temples where upto his time rituals were performed according to some other (Pāśupata ?) tradition ? For, the Pāśupata school of śaivism was also very active in the Tamil country upto the 15th-16th centuries by controlling some important Śiva temples. Ref. T.V. Mahalingam, *The Pāśupata-s in South India* in Journal of Indian History, vol. XXVII, pt.1, 1949. pp. 43-53.

Importance and Relevance of History of Śaivasiddhānta

The main purpose of undertaking a study of these two authors is to have a detailed analysis of all their available works which would contribute to embark upon a comprehensive history of Śaivasiddhānta in Tamilnadu. As it is well known, beginning from Meykaṇṭār who is said to have lived in the 13th century and upto the end of the 15th century the development of Śaivasiddhānta was mainly in the direction of composition of texts such as the Civañāṉapōtam, its commentary Civañāṉacittiyār and others (totalling fourteen that are collectively called *Meykaṇṭacāttiram*)[12] which aimed to put forth some of the important doctrines that were in, most part original contributions. Though not comprehensive, some sort of studies on these texts have been undertaken before. The important works composed in the successive centuries such as the Tamil adaptations of the Devīkālottarāgama, Sarvajñānottarāgama, the valuable commentary by Civappirakācar of Maturai on the Civappirakācam of Umāpati, to state a few, which were composed in 15th century are not at all studied much. But, the developments witnessed by the 16th century in many philosophical systems are enormous and many of these schools have mutually exerted much influence which aspect also, in my opinion, has not been studied in all its details.

In that context Nigamajñāna I and II appear as the two best representatives of that 16th century activity both in the field of doctrinal systematization and ritual development in Sanskrit as well as in Tamil. We will thus analyse their respective works in order to show their contribution to the development of Śaivasiddhānta of their times leading the way for further studies which will focus on other periods.

The works of these authors are numerous as may be seen in the following list. In some places it may not be easier to decide who is the author of a particular work. (See for example, ŚJBN). However, as we will see, the work of the disciple is, on the whole, complementary to that of his master, Nigamajñāna I and that their works rely on the same spirit and tradition.

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[12] Unfortunately the present day scholarship in Śaivasiddhānta in Tamilnadu stops for the most part with the study of these fourteen texts and practically no notice of the works other than these fourteen or study is undertaken.

Works of Nigamajñāna I:

- *Ritual*

- **Caivacamayaneṟi[13] ("Precepts of śaiva religion")**

In 565 Tamil verses (composed in the *kuṟaḷ* metre) it explains the daily obliagtory rites of an initiated śaiva ācārya, the qualifications of an ācārya and those of the disciple. There are also brief discussions on the subject of initiation (dīkṣā).

- **Uruttirākka viciṭṭam[14] ("Greatness of Rudrākṣa")**

Treats the greatness and fruits of wearing the rosary made of *rudrākṣa* beads based on the *Skandapurāṇa* and the śaiva āgama-s.

- **Makācivarāttirikaṟpam[15] ("Treatise [on rituals to be observed] on Mahāśivarātri")**

Briefly treats the method of fixing the day of *śivarātri* in the month of *māgha* and the rite of special worship of Śiva on that day.

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[13] *Caivacamayaneṟi uṟaiyuṭaṉ citamparam maṟaiñāṉacampantanāyaṉār aruḷic ceytatu* with the new commentary by Āṟumuka nāvalar. Published and printed by Vidyanupalana-yantrasalai (press), Chennai, 8th edition, 1955.
There exists an unpublished commentary (palm-leaf manuscript with RE. 10924, belonging to the collections of the French Institute, Pondicherry) called *Caivacamayaneṟidṛṣṭāntam* by Nigamajñāna II. It is, in fact, a commentary composed of profuse citations of verses from the āgama-s and other śaiva scriptures that are adduced as parallels in order to show that the views expressed by Nigamajñāna I are fully in accordance with the āgama-s and other śaiva scriptures.

[14] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*), Ed. ta. ca. mīṉāṭcicuntaram piḷḷai, Thiruvavaduthurai: Thiruvavaduthurai Adheenam, 1954 (It contains the following texts of Nigamajñāna I: Makācivarāttirikaṟpam, Mācacivarāttirikaṟpam, Cōmavāracivarāttirikaṟpam, Cōmavārakaṟpam, Varuttamaṟa uyyum vaḻi, Tirukkōyiṟ kuṟṟam, Paramōpatēcam, Aikkiyaviyal, Uruttirākkaviciṭṭam, Patipacupācappaṉuval, Caṅkaṟpanirākaraṇam, etc.)

[15] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

- **Mācacivarāttirikaṟpam[16] ("Treatise [on rituals to be observed] on monthly śivarātri")**

Brief treatment of the worship of Śiva on the day of *śivarātri* occurring every month.

- **Cōmavāracivarāttirikaṟpam[17] ("Treatise [on rituals to be observed] on śivarātri occurring on Monday")**

Very brief treatment of worship of Śiva on the day of *Mahāśivarātri* which occurs on Monday.

- **Cōmavārakaṟpam[18] ("Treatise [on rituals to be observed] on Monday")**

Treats the special worship of Śiva on every Monday and the accompanying vow.

- **Varuttamaṟa uyyum vaḻi[19] ("Way to live without difficulty")**

Speaks about simple devotion to and worship of Śiva as the highest means to liberation.

- **Tiruk kōyiṟ kuṟṟam[20] ("Sinful acts [to be avoided] in temple")**

A two verse text listing out thirty-two prohibited acts inside the temple of Śiva.

- *Sthalapurāṇa presented as Tamil adaptation of Sanskrit originals*

- **Aruṇakiripurāṇam[21] ("Legend of the mountain of Aruṇa")**

A poetical legend said to be based on the Sahasrakoṭirudrasaṃhitā of the Śaivapurāṇa treating the greatness of the śaiva holy place Tiruvaṇṇāmalai.

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[16] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[17] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[18] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[19] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[20] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[21] *Aruṇakiripurāṇam Maṟaiñāṉatēcikar aruḷic ceytatu murukapaṭṭārakarāl pala prati-rūpaṅkaḷaik koṇṭu paricōtittatu*, [s.l], [s.n].

- **Kamalālayac ciṟappu**[22] ("Greatness of the [holy place] sanctified by Kamalā (Goddess Lakṣmī)")

A poetical legend said to be based on the Skandapurāṇa treating the greatness of the śaiva holy place Tiruvārūr.

- *Translation and compilation*

- **Civatarumōttaram**[23]

Said to be the opus magnum of the author; it is a Tamil adaptation of the ancient śaiva text Śivadharmottara.

- *Doctrine*

- **Aikkiyaviyal**[24] **("Discussion about identity[between Śiva and the self]")**

Proves that the relation between Śiva and the self in the state of mukti is an identity which is an inseparable concomitance without beginning or end.

- **Paramōpatēcam**[25] **("Supreme Teaching")**

Mainly tries to establish that the liberated self possesses its own bliss and experiences it in the state of liberation.

- **Patipacupācappaṉuval**[26] **("Discourse on pati, paśu and pāśa")**

Explains the triple categories of śaivasiddhānta—pati, paśu and pāśa— and the method of realising Śiva on the basis of the Civaññāṉapōtam.

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[22] *Kamalālayac ciṟappu eṉṉum tiruvārūrp purāṇam maṟaiñāṉacampantanāyaṉār iyaṟṟi aruḷiyatu*, Published by U. Vē. Swaminatha Iyer Library, Chennai, 1961.

[23] *Civatarumōttaram mūlamum uraiyum*, ed. Cālivāṭīcuvara ōtuvāmūrti. Tirunelveli: Muttamiḻākara accuk kūṭam Press, 1867.
Civatarumōttaram vaṭamoḻiyiṉiṉṟum maṟaiñāṉacampantanāyaṉār moḻipeyarttatu. Published by cu. cupparāyappiḷḷai, [s.l.], 1888.

[24] See *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[25] See *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

[26] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*)

Caṅkaṟpanirākaraṇam[27] ("Refutation of the view points [of the opponents"])

Treats the basic doctrines of eight different śaiva schools such as the aikyavāda by first giving their views and then refuting them.

Works of Nigamajñāna II:

Compilations and Translation

- Ritual

Ātmārthapūjāpaddhati ("Manual on worship [done] for one's sake")

A vast compilation of verses from various śaiva āgama-s and related texts on the rite of domestic worship of Śiva to be performed by an initiated śaiva preceptor.

Dīkṣādarśa ("Mirror on initiation")

A vast compilation of verses from various śaiva āgama-s and related texts on the rite of initiation including the discussion on qualifications of an ācārya and those of the disciple.

Āśaucadīpikā ("Illumination on ritual pollution")

Compilation of verses from the āgama-s on the topic of ritual pollution for a śaiva initiate and the rites to be performed by him during that period.

Śaivāgamaparibhāṣāmañjarī ("Bunch of flowers of doctrines [expounded] in śaivāgama")

Compilation of āgamic verses concerning the important concepts of śaivasiddhānta philosophical doctrine and religious practice and arranged in the numerical order.

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[27] *śrīmaṟaiñāṉacampantanāyaṉār aruḷic ceyta caivac ciṟu nūlkaḷ*, (*mutaṟpakuti*) *Caṅkaṟpanirākaraṇam mūlamum uraiyum maṟaiñāṉacampantar iyaṟṟiyatu*. patippāciriyar irāma. kōvintacāmippiḷḷai, Published by Thanjavur Maharaja Sarfoji's Saraswati Mahal Library, Thanjavur, 1964.

Caivacamayaneṟidṛṣṭāntam ("Examples for Precepts of śaiva religion")

Shows the authoritative parallel verse(s) for the verses of the *Caivacamayaneṟi* from the vast āgama and purāṇa literature: 718 parallel verses for the 565 verses of the Caivacamayaneṟi.

Civapuṇṇiyatteḷivu ("Clarification on meritorious acts done with [notion] that Śiva is the Supreme Being")

Discusses various holy acts and services done to śaiva holy men, śiva temple and the fruits that accrue from those acts on the basis of the śaiva āgama, *Cintyaviśvasādākhya*.

- Ritual texts

Jīrṇoddhāradaśaka with auto commentary ("Ten verses on [the rite of] renovation [of temple")

It treats the method and the rite of renovating the temple and reinstalling the deity there.

Śaivaṣoḍaśakriyāprakāśa ("Illumination on the sixteen sacraments of śaiva")

Deals with the sixteen sacraments for a śaiva initiate on the basis of many āgama-s.

Śivālayanirmāṇasthāpanakriyādīpikā ("Illumination on the rites of construction and installation of temple of Śiva")

The reference to this text as composed by Nigamajñāna II is found in the Dīkṣādarśa, chapter on 'bhūparigrahavidhi' (T. 76, p. 64)[28]

Laghuṭīkā on Vyomavyāpistava ("Brief commentary on the hymn of Vyomavyāpīmantra")

Explains the basics and the significance of the hymn said to have been composed by Rāmakaṇṭha that explains the vyomavyāpimantra.

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[28] एतद्विशेषं शिवाश्रय[शिवाळय em.]निर्माणस्थापनादीपिकायामस्माभिः प्रपञ्चितम्। तत्रावलोक्यताम्।

- *Doctrine*

Commentary

Civañāṉacittiyār-urai

It is an elaborate commentary on Civañāṉacittiyār, the second fundamental text of the Śivajñānabodha tradition.

Civañāṉacittisvapakṣadṛṣṭāntasaṃgraha ("Compilation of verses [to illustrate that part] of Civañāṉacittiyār [where its author defends] his own views")

Shows the āgamic parallels for the verses of the second part of the Civañāṉacittiyār which explains the śaivasiddhānta viewpoints.

Works for which authorship cannot be decided between the two ācārya-s

- *Ritual*

Śaivakālaviveka ("Discrimination on [auspicious] period for [rituals] of śaiva")

The appropriate and auspicious time for various rites to be undertaken by a śaiva initiate is treated in this text.

- *Commentary*

Vilocana on Varuṇapaddhati ("Glance on [ritual] manual of Varuṇa")

Explains in detail the concepts and the types of initiation (dīkṣā) and installation (pratiṣṭhā) of śivaliṅga in the temple treated briefly in the Varuṇapaddhati.

Upanyāsa on Śivajñānabodha ("Bringing forth [arguments] [to establish the views of] Śivajñānabodha")

Explains the 12 verses (sūtra-s) of the Sanskrit version of the Śivajñānabodha.

PART I

Analysis of Texts composed by Nigamajñāna I

Ritual Texts

In the śaivasiddhānta tradition Śiva, the highest reality, is considered to be endowed with the powers of supreme knowledge and action. Because of this fact the āgama-s give equal importance to both *jñāna* and *kriyā*-knowledge and action. Consequently, āgamic knowledge without its corresponding ritual practice is considered to be of no use. That is why all the texts stress the importance of observance of rites. In accordance with their avowed conformity with the teachings of the śaivāgama, Nigamajñāna I and II give equal importance to the practice of these rites with all their nuances. They have composed many texts to elucidate their details and inculcate their importance.

The śaiva ritual is divided into three important categories: obligatory (*nitya*), occasional (*naimittika*) and optional (*kāmya*). Of these, the obligatory rites are given primary importance and the work *Caivacamayaneṟi* ("Precepts of śaiva religion") by Nigamajñāna I treats this in detail and is a very valuable text in many respects.

In the history of śaivasiddhānta in Tamilnadu *Caivacamayaneṟi* is the first text written in Tamil explaining the daily rites of a śaiva initiate.[1] As the following brief survey of its content will show, all the details of the daily obligatory rites, beginning from the rite of getting from bed in the early morning are clearly stated and explained. Incidentally it also discusses the qualifications of a śaiva *ācārya* as well as those of the disciple (*śiṣya*). These details are culled from the vast śaivāgama literature in which the author was proficient.

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[1] The *Somaśambhupaddhati* of Somaśambhu, *Kriyākramadyotikā* of Aghoraśivācārya are some of the well known Sanskrit ritual manuals (*paddhati*) of great authority composed in the 11th and 12th centuries which treat the rites of śaiva initiates in all its details. Of course, there are other *paddhati* texts such as *Varuṇapaddhati* of the same period (treating the essentials of initiation of a disciple and the installation of a śivaliṅga in the temple), *Jñānaratnāvalī* and *Siddhāntaśekhara* (circa 13th-14th century).

Brief analysis of the contents of *Caivacamayaneṟi:*

It is divided into three chapters: Qualifications of the śaiva preceptor (*ācārya*), qualifications of the disciple (*śiṣya*) and general.

The introductory verses are devoted to paying obeisance to gods Śiva, Vināyaka, etc. and the śaiva devotees par excellence (*nāyaṉmār*) Tiruñāṉacampantar, Tirunāvukkaracar, and others. The author prays also for the welfare of the brahmins, cows, the devotees of Śiva, the king, those who donate their mite for the service of elders and the needy and those who donate money for the renovation and service in the temple of Śiva.

The chapter discussing the qualifications of the *ācārya* is a detailed one; Nigamajñāna carefully mentions the important points such as the parts of the Indian subcontinent where such an *ācārya* is born. For example, he who belongs to those places where the nine holy rivers such as the Gaṅgā, etc. flow and belongs to one of the four castes is eligible to be an ācārya according to the āgama-s.[2] The positive and auspicious physical attributes of an ācārya and the physical infirmities that disqualify a person from becoming an ācārya are also mentioned.[3] Among his educational qualifications the ācārya should be well versed in the Āgama-s and also in the Vedānta.[4] Moreover, he should maintain the attitude of a servant during the worship of Śiva, should be free from the feelings of me and mine, while doing dīkṣā he should have the attitude "I am Brahman" – ahaṃ brahma – and should be capable of directing the disciple to realise the holy feet of Śiva in his mind. The *ācārya* performs the different dīkṣā-s according to the mental attitude and the level of ripening of mala of the disciple; *śāktī*,[5] *śāmbhavī* are some of the dīkṣā-s he performs.

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[2] Āgama-s such as the Suprabheda, Skandakālottara discuss this point; for more textual references from āgama and allied literature one may profitably refer to the Dīkṣādarśa, one of the important compendia of Nigamajñāna II. Vide following. In the commentary Caivacamayaneṟidṛṣṭānta (CCND) authored by Nigamajñāna II a passage from Jñānaratnāvalī is cited which lists fourteen holy rivers:
गङ्गा रेवा महीतापी गौतमी च सरस्वती ।
यमुना कृष्णवेणी च कावेरी गण्डकी तथा ।
गोमती सरयू सिन्धुर्देवकी च चतुर्दशी ।
पुण्यनद्यः समाख्याताः सर्वलोकहितावहाः ।

[3] A passage from Suprabhedāgama is cited which states that the husband and wife should consider themselves to be Śiva and Śakti respectively and instructs how to unite to produce a child of beautiful form:
दम्पत्यौ पायसं भुक्त्वा तस्मिन् रात्रौ तु शेरते ।
...
लिङ्गं त्वमृतवद्ध्यात्वा योनिमध्ये तु योजयेत् ।
पुत्रार्थमेव सङ्कल्प्य न भोगाय कदाचन ।

[4] நேரிய வேதாந்த நிலையும் v. 21. Ārumuka Nāvalar, the commentator on Caivacamayaneṟi states that Vedānta here means the Upaniṣad-s and the Brahmasūtra-s. He also takes, by extension, the commentary on the Brahmasūtra-s by Śrīkaṇṭha. For, Śrīkaṇṭha says, वयं वेदशिवागमयोर्भेदं न पश्यामः। "We do not see any difference between the Veda and the Śivāgama".

Types of ācārya

The ācārya is of three types: *preraka*, *bodhaka* and *muktida*.[6] It is maintained that if there is no *jñānācārya* in one's own *varṇa* one can go over to a qualified *jñānācārya* belonging to a lower *varṇa*. Even a śūdra can be an *ācārya* if he remains a renunciate till death and is learned in the triple categories – *tripadārtha* – expounded in the āgama-s.[7]

The ācārya-s belonging to the first three varṇa-s should learn the Veda-s and the Āgama-s while those of the śūdra caste should learn the *śaivāgama* and the *purāṇa*-s. Even those, who do not possess the required physical marks and attributes described earlier, can be considered to be ācārya-s if they are well versed in the knowledge of *tripadārtha*. On the contrary, though possessing all these marks a person can not be an ācārya if he has no knowledge about *tripadārtha*.

External marks of an ācārya[8]

The external marks of an ācārya are five: holy ash (*bhasma*), rosary of *rudrākṣa*, sacred thread (*upavīta*), upper garment (*uttarīya*) and turban

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Interestingly CCND cites passages from the Kāraṇāgama which does not include the knowledge of vedānta as one of the qualifications.
Cf. कारणे- सर्वागमानां सारज्ञः शैवशास्त्रार्थतत्त्ववित् ।
अमोघवचनः शान्तो वेदवेदार्थपारगः ।
तथा-वेदागमपुराणानां वेत्तारो देशिकाः स्मृताः ।

[5] śakti is that done mentally while śāmbhavī is done by sight, etc. (Ārumukanāvalar adds that śakti is jñānavatī and śāmbhavī is vijñānadīkṣā. Ref. Acintyaviśvasādākhya and Varuṇa-paddhati with comm. of Nigamajñāna II, along with that of Bhaṭṭaśivottama for these types)

[6] Caivacamayaneṟi, vv. 28, 29, 30.
Śaivāgamaparibhāṣāmañjarī 3:72-74 explains the same point and also gives explanations for the terms, *preraka*, *bodhaka* and *mokṣada*.

[7] Caivacamayaneṟi, v. 37.

[8] Caivacamayaneṟi, v. 45.

(uṣṇīṣa). The number of strands in the *upavīta* for each caste and the mantra to be recited while wearing them are also listed here.

Duties of an ācārya

Ācārya-s are qualified to do all the three types of rites: *nitya, naimittika* and *kāmya*; Nigamajñāna explains that *snāna, tarpaṇa, śivapūjā, agnikārya,* etc. belong to the *nitya* category; *naimittika* includes installation (*pratiṣṭhā*), initiation (*dīkṣā*) and teaching the Āgama-s to qualified persons while *kāmya* includes special worships and recitation of mantra-s (*japa*) with a view to obtain various accomplishments (*siddhi*).[9]

The renunciate (*saṃnyāsī*) and he who lives in the forest with his wife (*vānaprastha*) are not qualified to be *ācārya*. Only a celibate (*brahmacārī*) and a householder with wife and family (*gṛhī*) are qualified.[10] Only those belonging to the four varṇas are qualified to receive the *nirvāṇadīkṣā* which consists in the purification of the six paths (*adhvaśuddhi*) while others of *anuloma varṇa*s are not fit for that type of *dīkṣā*. For them other types of *dīkṣā* such as *sparśa*, *mānasa*, etc. can be done;[11] for women who are married *dīkṣā* is possible with the permission of their husband.

Before beginning the rites of *nirvāṇadīkṣā* the *ācārya* should fully examine the disciple belonging to brahmin, *kṣatriya* and *vaiśya* caste respectively for twelve years, nine years and six years, the level of descent of grace of Śiva (*śaktipāta*) on him and that of ripening of *mala* (*malaparipāka*).

Nigamajñāna briefly gives the marks of *śaktipāta*.[12] He also issues a note of caution about the dangers such as falling in hell, etc. if the *ācārya* performs *nirvāṇadīkṣā* without properly examining the disciple, or due to fear from the king or due to greed for wealth.[13] At a time he can perform *nirvāṇadīkṣā* for one or two persons only; if done for more the *ācārya* falls in hell.

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[9] Ibid. vv. 55-58.

[10] vv. 59-60.

[11] A concise and clear idea of these types of dīkṣā-s is given in the Varuṇapaddhati vv. 15-19 of Varuṇaśiva on which text Nigamajñāna has written an elucidatory commentary called Vilocana (see below p. 222-25). For more details see T. Ganesan, 2006.

[12] Caivacamayaneṟi, vv. 67-69.

[13] Ibid. vv. 74-5.

The proper period and time to perform dīkṣā are then treated by Nigamajñāna in detail;[14] but as an exception, he says, for those who are driven by the desire to have *mukti* such restrictions are not necessary.

On the whole the *ācārya* should be like a mother towards his disciple: he should be fully sympathetic to remove the disease of transmigration (*saṃsāra*, *bhavaroga*).[15]

Qualifications of a disciple

The second chapter of the *Caivacamayaneṟi* treats the qualifications of a disciple.

Only those persons born on the banks of the rivers mentioned in the *ācāryalakṣaṇa* (v. 2.), those belonging to the four *varṇa*-s and who are free from mental defects such as desire (*kāma*), wrath (*krodha*) etc. are eligible for dīkṣā.

Daily duties of a disciple

Nigamajñāna then explains the daily obligatory duties (*nitya*) of the disciple initiated into the *samayadīkṣā* which is 'an entrance into śaiva ritualistic life'(*samayī*): He takes bath in cold water, performs *tarpaṇa* for the manes and gods, recites the mantra-s, enters the Śiva temple, cleans the precincts, wipes the floor clean with water mixed with cow-dung, plucks flowers from the garden (attached to the temple), offers them with devotion to Śiva, recites hymns, offers incense before Śiva, lights lamps with ghee and sincerely prays to Śiva to make him free from the trouble of transmigration. He also does renovation and other works in the temple (*tiruppaṇi* in Tamil) in accordance with his monetary means[16] and performs mental worship to Śiva. The disciple has to think of his mind as a cloth and visualize the picture of Śiva as drawn on it and worship Him.[17] After worshipping the holy feet of his *ācārya* he stands with humility before him ready to accomplish his commands and desires. The disciple should not think Śiva as his *ācārya*. For, it will put him in hell.[18] He should also pay obeisance to the wife of the *ācārya*, his son and close relatives. Then he pays respects to the devotees of Śiva, waits upon them to accomplish their desires and offer them food, etc. He considers joyfully that he has accomplished the purpose of taking this birth.[19]

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[14] ibid. 79- 83.

[15] Ibid. vv. 89-90.

[16] செல்வத்தி னுக்கிசையச் செய்து திருப்பணியு
மல்லலறுத்தா ளென்றழுது. v. 10.

[17] Caivacamayaneṟi, v.11.

The duties of the disciple that has received the *samaya* and *viśeṣa dīkṣā* (*putraka*)

After bath, he offers libations to the ancestors and manes (*tarpaṇa*), etc., performs worship of Śiva, the fire-ritual (*agnikārya*) and meditation on Śiva [probably *dhyāna* as taught in the *yogapāda* ?[20]]. He receives the guests and offers them food, etc. and undertakes the works commanded by his *ācārya*. Inclusion of these rites such as waiting upon the devotees of Śiva, participating in the renovation of the temple, etc. as part of the obligatory duties appears to be the innovation of Nigamajñāna. For, in the *Kriyākāṇḍakramāvalī* of Somaśambhu[21] and in the *Kriyākramadyotikā* of Aghoraśivācārya *dhyāna* and other rites are not explicitly found as part of daily duties.

Duties of a *sādhaka*

He who has undergone *samaya*, *viśeṣa* and *nirvāṇadīkṣā*-s performs, apart from regular daily rites mentioned above, the optional duties (*kāmyakarma*) such as the recitation (*japa*) of mantra-s of those deities which are pleasing to him (*iṣṭadevatā*) in order to attain certain superhuman powers (*siddhi*). After due permission from his guru he performs intense meditation[22] and develops detachment from his physical existence and the material world while his devotion to Śiva increases proportionately. Nigamajñāna advises that the sādhaka should search for such an *ācārya* who is proficient both in the ritual and the doctrinal sections of the āgama-s and is sufficiently qualified to explain them to the disciple.[23]

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[18] சிவனைக் குரவனெனச் சிந்தியேலிந்த
வவமதியா லாழ்வரவலத்து. v 2:15.

[19] Ibid. vv. 2:18-24. The lives of many of the great devotees of Śiva as depicted in the great Tamil classic Periyapurāṇam are the apt examples in this regard.

[20] Cf. நின்று மிருந்துங் கிடந்து நடந்து நினை
யென்றுஞ் சிவன்றா ளிணை (Aṭṭāṅkayōkak kuṟaḷ, 56)

[21] न निन्देत् कारणं देवं न शास्त्रं तेन भाषितम् ।
न गुरुं साधकं चैव लिङ्गच्छायां न लङ्घयेत् ॥
नाद्यान्न लङ्घयेन्माल्यं न दद्याच्छिवदीक्षिते ।
शिवाग्निगुरुपूजा च कर्तव्या जीवितावधि ॥ (Somaśambhupaddhati, vol. 3, p. 145.)
Siddhāntaśekhara adds that इत्याद्या बहवो ज्ञेयाः समयास्ते शिवागमे । (2: 4: 46b) which gives room to add more such practices.

[22] Also cf. गुरोरासादितानुज्ञो विहिताष्टाङ्गसन्नतिः ।
पुण्यकाले मुहूर्ते च मन्त्राराधनमाचरेत् ॥ (*Somaśambhupaddhati*, vol. 3, p. 521.)

Essential duties of different types of ācārya

In explaining the essential qualifications of an ācārya Nigamajñāna specifies that he should have studied all the 28 āgama-s. He can be called a '*bodhaka*'-instructor if he has studied at least one āgama complete with the ritual and the doctrinal portions and is well versed in the doctrines concerning the three fundamental categories of śaivasiddhānta (*tripadārtha*).[24] If it is not possible, he should have studied at least one lakh of verses.[25]

The *ācārya* himself should perform the *nitya*, *naimittika* and other rites even if he has realized his non-duality with Brahman and also should make the disciple perform them.[26] For, if he omits them others will follow suit. The *bodhaka* should not leave karma while the *sādhaka* may abandon it. The *jñānī* should have realised that Śiva is the ever existing supreme cause and He exists as the innermost self of all just as oil exists inside the sesame.

Nigamajñāna gives a list of important holy days in a year when the *ācārya* and others should perform special worships, recitations of mantra-s (*japa*), etc.[27] He deals with them in a detailed manner which shows his special concern for the proper performance of the rites. These are some of the instances where Nigamajñāna's deep knowledge in all the types of rites explained in the āgama-s and the ritual manuals becomes evident. As an ācārya he lays greatest emphasis on the proper execution of the rites in all its details.

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[23] v. 2: 36. This shows that Nigamajñāna gives equal importance to the rites and the doctrines of the āgama-s.
Cf. विद्यापादार्थकुशलः क्रियापादगतक्रमः ।
योगपादकृताभ्यासश्चर्यापादानुवर्तकः । *Mataṅgapārameśvara*, kp., 5: 3b-4a

[24] The *Acintyaviśvasādākhyāgama* defines the word *ācārya* as one who practises [the subject matters taught] in all the four pāda-s:
ज्ञानयोगक्रियाचर्याः सम्यगाचर्यते यतः ।
तस्मादाचार्य इत्युक्तः सर्वभूतहिताय वै। (*Ac̣intyaviśvasādākhyāgama*, IFP. T. 7A, p. 8)
ज्ञानयोगक्रियाचर्याचतुष्पादान्तशास्त्रवित्। (ibid. p. 10)

[25] v. 3: 1-3.

[26] v. 3: 6-7.

[27] v. 3: 12-22.

General rules

The third chapter deals with the general rules.

Here Nigamajñāna discusses in detail the obligatory rites: The daily bath, defecation, the direction to face while doing those rites, cleaning the teeth, etc. are all minutely detailed and these instructions are fully in compliance with the āgama-s and other *paddhati* texts.[28]

Then the types of *liṅga* such as the *bāṇaliṅga*, their shape, etc. that one can worship according to one's varṇa in the social order are explained.[29] Nigamajñāna gives special instructions regarding the shape and size of the *liṅga* according to one's *varṇa*.[30] Then follow the details regarding the *rudrākṣa* beads, their numbers for persons belonging to different categories, the types of *rudrākṣa*, the fruits one gets by wearing them,[31] the marks and characteristics of rosary (*japamālā*),[32] sanctifying it with ritual worship accompanied by the mantra-s such as the *sadyojāta*,[33] the methods of doing *japa* using the rosary,[34] types of *japa* (*mānasa*, *upāṃśu*, etc.).[35] Interestingly, Nigamajñāna advises meditation on the deity during *japa*.[36] He also says that he who desires liberation (*mukti*) should count the beads from below while he that desires worldly enjoyments should rotate from above.[37]

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[28] According to Nigamajñāna the rules for all the rites should be taken from the āgama-s; one may take also from other texts if these rules are not against āgamic injunctions and are not expounded there.
கொள்க சிவாகமத்திற் கூறுநெறி பூசாதி
கொள்ளல்புற நூல்விதியெல்லாம்.
அன்னிய நூலின் விதியவிரோதமே
லுன்னேல் பழுதென்றுளத்து. (3: 78-79)

[29] 3: 80-81. Nigamajñāna also deals with the special features of the bāṇaliṅga, its worship, etc in 3: 82-89.

[30] 3: 94-97.

[31] Cf. also our analysis of Uruttirākka viciṭṭam, vv. 32-35 for more details on the benefits of wearing rudrākṣa.

[32] 3: 144-148.

[33] 3: 136-140.

[34] 3: 149-150.

[35] 3: 151-152.

[36] 3: 156.

While discussing the nature of holy ash (*vibhūti* in Sanskrit and *nīṟu* in Tamil) Nigamajñāna incidentally refers to the special features of the cow from whose cow-dung the holy ash should be prepared.[38] Also the three ways of preparing the ash – *kalpa*, *anukalpa* and *upakalpa* – are mentioned and explained.[39] The fingers to be used for applying the holy ash on twelve different places in one's body and the mantra-s (such as the Īśāna, Tatpuruṣa, etc.) to be recited are also specified.[40] Nigamajñāna also adds that the brahmins, kṣatriya-s and vaiśya-s use the ash from the remnants of fire worship in the temple while the śūdra uses that from the holy kitchen and others got from the forest fire caused naturally.[41]

He emphasizes the importance of doing the worship of Śiva daily even on the occasions of ritual pollution (caused due to birth or death) so much so that if one is incapable he should make others do the worship. Nigamajñāna states that even if one is incapacitated due to paralysis of his limbs he should request others equal in status to him to do the *śivapūjā*.[42] As a general rule while taking medicines one should offer the medicines, water, etc. to Śiva and then consume them.

The details of ritual observances that form part of the *śivapūjā* and those of taking the mid-day food are all dealt with clearly. Generally the food is offered to each of the five faces of *Sadāśiva* who is worshipped in the *liṅga*. If it is not possible then the food is offered to the *Tatpuruṣa* face.[43]

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[37] வெறுத்தானுட மாலை மேற்புரிக போகம்
பொறுத்தான் கீழ்நோக்கிப் புரி. (3: 157)

[38] 3: 164-166.

[39] 3: 163, 169-186.

[40] 3: 189-194.

[41] அந்தணர்முன் மூவர்க்கு மாஞ்சிவயா கந்தன்னில்
வெந்துவிளங் குந்திருவெண் ணீறு.
திருமடைப் பள்ளி தனிற்பாகஞ் செய்த
திருநீறே சூத்திரர்க்குத் தேறு. (3: 198-99)
Cf. त्रैवर्णिकानां सर्वेषामग्निहोत्रसमुद्भवम् ।
विरजानलजं चैव सुधार्यं भस्म भक्तितः ।
. . .
शूद्राणां श्रोत्रियागारे पचनाग्निसमुद्भवम् ।
अन्येषामपि सर्वेषां धार्यं दावानलोद्भवम् । (*Vaidikācāranirṇaya*, IFP. T. 324, p. 102)

[42] 3:253.

[43] 3: 445-46.

Nigamajñāna also gives general instructions for good and kind behaviour towards all with the consideration that Śiva resides as the inner self of all of them,[44] respecting the elders and one's *ācārya*, the humble manner of speaking to elders, etc.

Next, the origin of the śaivāgama-s, the number of āgama-s that were issued from each of the five faces of *Sadāśiva*, their total as 28 and their upabheda as 207, those divine persons who have received them are explained. Nigamajñāna states that Śiva residing in the *sādākhyatattva* spoke the twenty-eight āgama-s in order that the bound selves attain the four human ends – *puruṣārtha* – which are *dharma*, *artha*, *kāma* and *mokṣa*.[45] He also gives the names of the āgama-s given out by each of the five faces of *Sadāśiva*.[46] He is of the opinion that the origin of the āgamas has been explained in different āgama-s differently.[47] Then he proceeds to explain the method of reading the āgama-s, the worship to be done to *ācārya* before that[48] and the days such as the first day of the fortnight (*prathamā*), solistice, eclipse, etc. as well as the days of ritual pollution (*āśauca*) when āgama-s should not be studied.[49]

The rules for taking alms (*bhikṣā*), the type of vessels to be used for that are also mentioned. After collecting alms the disciple worships Śiva, meditates for a while, has an intense inner realization that Śiva pervades all selves as their innermost self and, consequently, he has an attitude of detachment from the worldly affairs. Then Nigamajñāna details the methods of taking the food.

Incidentally he also discusses here the nature of supreme cause, Śiva. He says that the self by itself is incapable of knowing anything and it is activated by Śiva[50] and He brings forth the experience of good and bad to them according to their karma.[51] It is said that persons who have such a realisation become easily free from the entangles of the *mala* and they exist with the realisation 'I am Śiva' –'*śivo'ham*' and they do not have any feeling of me and mine.

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[44] எவ்வுயிரு நீங்கா துறையு மிறைசிவனென்
றெவ்வுயிர்க்கு மன்பாயிரு. (3: 215)

[45] vv. 3: 328-29.

[46] 3: 331-35.

[47] 3: 338-39.

[48] 3: 340-342.

[49] 3: 343-46.

[50] Cf. विदन्त्यक्षाणि पुंसार्थान् न स्वयं सोऽपि शम्भुना । (Śivajñānabodha, 5a)

[51] अन्यः सन् व्याप्तितोऽनन्यः कर्ता कर्मानुसारतः । (Ibid. 2a)

The characteristic of an ideal donor (*dātā*) is that he gives whatever he can with the feeling of sympathy, support, etc. to those who demand whereas a bad donor has no sympathy, or faith. Nigamajñāna says that 'the mark of a learned person are love and sympathy'.[52]

Then the two types of worship of Śiva – personal and public – are briefly touched upon; types of liṅga for public worship – such as *svayambhu*, *daivika*, *ārṣa* and *mānuṣa* – their special characteristics, the physical position of the liṅga thus worshipped such as lying (śayana), sitting and standing are also explained.[53] Nigamajñāna says that while the worship is done with devotion the liṅga [by implication Śiva residing in it] as well as the 25 different forms of Śiva (maheśa) of which some are in postures other than sitting such as walking, dancing, receive the offerings by sitting in the sukhāsana posture.[54]

Those persons qualified to do public worship are called vipraśaiva' (= ādiśaiva as mentioned in some āgama texts) who were held to have been born directly from the five faces of Śiva.[55] Incidentally the directions to which the five faces of Śiva face are also stated; interestingly, that face of Śiva is to be thought as Tatpuruṣa facing the entrance of the temple irrespective of the direction of the entrance.[56]

Food offering

The food and other items offered to the liṅga-s of svayambhu, ārṣa and daivika types are not to be considered nirmālya.[57] Those who have undergone śivadīkṣā can partake the nirmālya but not an ācārya.[58] Nigamajñāna continues that others, if they take it as medicine [to remove the disease of transmigration, bhavaroga] will defintely obtain the fruit but taking it due to greed is a sin.[59] Those offerings that have been offered to mānuṣaliṅga should not be consumed by anybody and they should be thrown in water or fire or to cows. Generally those who do not have dīkṣā and hence are full of mala are not qualified to take nirmālya. The water offered as bath (abhiṣeka,), flowers, betal leaf, etc. to the svayambhu and other types of liṅga-s are not considered as nirmālya.[60] Nigamajñāna states clearly that all the offerings to the various forms of Śiva (*sakala*) are not at all nirmālya.[61] Interestingly, Nigamajñāna adds that the food offered to the Goddess (Ambikā) and to Vināyaka belongs to brahmins.[62]

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[52] அன்பு மருளு மறிவுக் கடையாள
மென்பருணர்ந் தோர்சிவன்வாக் கீண்டு. (3: 428.)

[53] 3: 432-33.

[54] இருக்குஞ்சயன மியக்க நிலையு
மருச்சனைசெய் யும்போதன் பால்.
இருப்பர் மகேசரிரு பத்தைவ ருள்ளு
மருச்சனைசெய் யும்போதன் பால். (3: 433-34)

[55] சிவன் முகத்தி லேசெனித்த விப்பிரசைவ
ரிவரே யருச்சனைக்கென் றெண். (3: 435)
Cf. also Dīptāgama, 22:21b: शिवेन दीक्षितश्चैव शिवद्विज इति स्मृतः ।

[56] 3: 442.

[57] 3: 447-48.

[58] 3: 449.

According to Nigamajñāna iṣṭaliṅga is the one which is given by the ācārya to the śiṣya after dīkṣā with the instruction 'you should do the worship daily without fail'.[63] All the persons of the four varṇa-s are eligible to do the worship of the iṣṭaliṅga. Śūdra-s should not recite the bījākṣara-s, the thirty-eight kaḷāmantra-s and the gāyatrīmantra but can do the mātṛkānyāsa.[64]

The daily domestic worship is of three types: *śuddha* where the liṅga alone is worshipped, *kevala* where liṅga along with Devī is also worshipped[65] and *miśra* where Sūrya, Vināyaka, Śiva, Devī and Caṇḍa are worshipped.[66] Renunciates and monks can do *śuddha* type while family men can do the *kevala*. If the ācārya has intense devotion he may do all the three types. On any account one should do any one of these three and it is Śiva who grants the fruits of worship.[67]

General Instructions about personal worship

A few verses detail the construction of maṇḍapa for the worship and the vedikā, their measurements, the types of bricks used, the pīṭha on which liṅga is to be placed, its measurements, etc. for the nityapūjā.[68] Nigamajñāna then briefly deals with the sūryapūjā, dvārapūjā, placing the parivāra deities such as Vighneśa, their place around the liṅga, etc.[69] The five purifications (pañcaśuddhi)[70] and the inner worship (antaryāga) are then briefly explained.[71] The materials to be offered as abhiṣeka such as sesame oil, cow's ghee, scented oil, the five susbstances from cow (pañcagavya), pañcāmṛta, juices of fruits are also briefly mentioned.[72] Nigamajñāna says that the treatment of this topic in this text is very brief and the elaboration is found in the āgama-s such as the Sūkṣma, etc.[73] The padamantra is to be recited while offering these substances for bath[74] and he gives instructions for showing the śaṅkhamudrā. After bath the liṅga (or the deity) should be placed again on the āsana; for the domestic personal worship calāsana is the best and for public worship sthirāsana. He explains calāsana as consisting of ananta, dharma, jñāna, vairāgya, aiśvarya and padmāsana; sthirāsana is all from ādhāraśakti upto kuṭilā. Further for the rites such as āvāhana, etc. sadyojāta and the rest of the brahmamantra-s are to be recited and these rites can be done by reciting the hṛdayamantra also as it is the common mantra.[75] He also says as a general rule that where no mantra is specified one may very well use the hṛdayamantra.[76] Then follows the worship of pañcāvaraṇa: brahmāṅga, eight Vidyeśvara-s, eight Gaṇeśa-s ten Lokapāla-s and their ten weapons (āyudha); pādya, arghya and ācamana should be given with the thumb, index finger and big finger joined.

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[59] 3: 450.

[60] அல்லநிரு மாலியஞ்சாந் தாட்டியநீர் சூட்டியபோ
தெல்லார்க்கு மாமடைக்கா யீங்கு. (3: 456)

[61] 3: 457-461.

[62] 3: 458.

[63] செய்துசிவ தீக்கையினைத் தேசிகன்றான் புத்திரனைக்
கையுறக் கொளென்று கசிந்து. (3: 463)

[64] 3: 469.

[65] 3: 472.

[66] 3: 473.

[67] இயன்றதிவற் றொன்றை யருச்சிக்க வேற்ற
பயன்றருமீ சன்பாங்கு பார்த்து. (3: 476)

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[68] 3: 478-495.

[69] 3: 497-500.

[70] 3: 502.

[71] 3: 503.

[72] 3: 508-515.

[73] இட்டலிங்க பூசனைகொய் தீங்கிசைத்தாஞ் சூக்குமத்துங்
சுட்டுரைக்கும் வித்தரித்துக் காண். (3: 501)
The general treatment of śivapūjā by Nigamajñāna closely follows that treated in the Sūkṣmāgama. Cf. Sūkṣmāgama, IFP. T. 38, śivapūjāvidhipaṭala, pp. 30-51 containing 109 verses.

[74] என்னுமிவையு மினியபத மந்திரத்தைப்
பன்னியுரைத் தாட்டுகபாங் கால். (3: 515)

[75] 3: 526.

[76] 3: 527.

Substances for arghya, etc.

Four substances – sandal, the root of khus, arka and white mustard – are to be added in pādya;[77] lavaṅga, camphor, the fruit of jāti and cardomom are for the ācamana.[78] For arghya milk, water, mustard, rice, kuśa grass, white mustard, paddy and flower are the eight substances to be added.[79] While pādya is offered at the feet of the deity the ācamana is offered at the face and the arghya on the head.[80] Since the Tatpuruṣa face is the karmasādākhya, naivedya, etc. are to be offered there.[81] Tatpuruṣa is karmasādāḳhya, Aghora the kartṛsādākhya, Sadyojāta the mūrtasādākhya, Vāma the amūrtasādākhya and Iśāna is the śivasādākhya.[82] At the end of the pūjā one should do pradakṣiṇa either for twenty one, or fifteen, nine or seven or five or three times since without pradakṣiṇa the fruit of worship will not accrue to the person.[83] Men should do prostration in such a way that their eight limbs touch the ground (aṣṭāṅga namaskāra)[84] while women do the pañcāṅga.[85]

At the end Caṇḍa should be worshipped. Even if one worships an instantaneous liṅga (kṣaṇikaliṅga)[86] Caṇḍa should be worshipped at the end as only those who have worshipped Caṇḍa are eligible to get the fruits of śiva worship.[87] The offerings for iṣṭaliṅga are not considered to be nirmālya and one can very well consume them for good. One may also partake the nirmālya of ācārya or a śivajñānī which removes the disease of birth and death (saṃsāra).[88]

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[77] 3: 532.

[78] 3: 534.

[79] 3: 535.

[80] 3: 536.

[81] A long discussion with the support of many āgama texts is found in the ātmārthapūjāpaddhati. See below.

[82] 3: 545-46.

[83] செய்யான் வலத்தைச் சிவபூசை செய்தபல
மெய்தா னவன்விடம்ப னே. (3: 552)

[84] मस्तकं चैव हस्तौ च श्रोत्रे च चुबुकं तथा ।
भुजयोर्युगलं चैवाष्टाङ्गमिति कीर्तितम् । (Aṃśumattantra, IFP. T. 158, Namaskāravidhipaṭala, pp. 360-61.)

[85] मूर्ध्नि चैव तु हस्ते च युश (?) जानु तथैव च । ibid.
Nigamajñāna recommends namaskāra with three limbs (tryaṅga) for all:
हस्तौ बद्धा तु मूर्ध्नि च मूर्ध्निदेशे नियोजयेत् । ibid.

[86] Since the liṅga is installed at that moment and since it is not stable as after worship it is disposed of it is called kṣaṇikaliṅga: अर्चनान्ते विसृज्याथ न प्रमाणं न च स्थिरम् । (Sakalāgamasaṃgraha, IFP. T. 140, p. 41)

[87] சண்டனையர்ச் சித்தவரே சம்புவையர்ச் சித்தபலங்
கொண்டிடுவர் மற்றையர் கொள்ளார். (Caivacamayaneṟi, 3: 556)

Nigamajñāna states that this text, *Caivacamayaneṉi* is to be worshipped daily and should be read. At the end of reading one should honour the ācārya or the bodhakācārya with money, food, etc. which act will lead him to śivaloka.[89]

Uruttirākkaviciṭṭam

This text containing 108 verses[90] deals with most of the essential details such as the origin and types of rudrākṣa (uruttirākkam in Tamil), methods of wearing them and the fruits obtained. Nigamajñāna extracts details from the Skandapurāṇa and various śaiva āgama-s. In the initial verses he speaks briefly how the rudrākṣa originated from the tears that came out of the three eyes of Śiva and due to which it is called so.[91]

Rudrākṣa beads of white colour is to be worn by brahmins, of brown and red by the kṣatriya-s, of golden colour by vaiśya-s and the black ones are worn by śūdra-s.[92] Normally rudrākṣa has one to thirteen faces; each type has a governing deity (adhidevatā) such as Paramaśiva for the one-faced rudrākṣa, Maṇikaṇṭha for the two-faced, etc.[93] Nigamajñāna also states the benefits of each one of these types. For example, by wearing the twelve faced rudrākṣa as ear ring for which the āditya-s are the governing deities, one becomes free from all obstacles, the wild animals will run away on seeing him and he becomes mentally very strong.[94]

Wearing rudrākṣa on various parts of the body

One, thirty-six, six, thirty-two rudrākṣa beads can be worn on the crest, head, ears, neck, chest, arms and on the wrist respectively.[95] Nigamajñāna gives the mantra-s such as the brahmamantra-s, prāsādamantra, etc. to be recited while wearing the beads for each part.[96] He also mentions various benefits that one gets by wearing at different parts of one's body.[97]

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[88] 3: 558-59.

[89] 3: 568-71.

[90] The number 108 may not be without significance. For, traditionally the total number of beads in a rosary of rudrākṣa is 108.

[91] vv. 19-22.

[92] v. 23.

[93] vv. 26-35.

[94] v. 34.

[95] vv. 36-37. In the ears the rudrākṣa bead covered either with gold or silver or copper can be worn.

Prohibited acts for one wearing rudrākṣa

He who wears the rudrākṣa should completely cease from eating garlic, etc. and desist from drinking liquor. He who transgresses this rule will certainly be doomed to hell.[98] Nigamajñāna states the method of making a rosary of rudrākṣa beads with single faced or double faced rudrākṣa.[99]

General Instructions for japa

Some general remarks about doing japa and using the rosaries (?) made of sandal beads are also given by Nigamajñāna. He also gives instructions regarding the visualization of Śiva and facing different directions for various acts such as killing [the enemy] (māraṇa), exorcising (uccāṭana), etc.[100] He also states with regard to the uttering of the pañcākṣaramantra that brahmins, etc. utter it along with the praṇavamantra while the śūdra does without it.[101] Interestingly Nigamajñāna says that japa is of two kinds: akaṟpa (agarbha) and cakaṟpa (sagarbha). While the former consists of repetition of the mantra alone the latter consists japa with the visualization [meditation] of the deity also which, according to Nigamajñāna is the best.[102]

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[96] vv. 38-40. The āgama passages in support of this are found in the Kālottarāgama which Nigamajñāna II cites in the Ātmārthapūjāpaddhati (in the section dealing with the nityapūjā):
ईशानेन शिरो धार्यं कण्ठे तत्पुरुषेण च ।
अघोरेण गले धार्यं हृद्यघोरेण धारयेत् ।
बीजमुख्यैरघोरैर्वा हस्ते चैव तु धारयेत् ।
व्योमव्यापीति मन्त्रेण शतार्धमालां धारयेत् ।

[97] v. 41.

[98] v. 43.

[99] vv. 45-46.

[100] vv. 56-61. These acts are accomplished by reciting different mantra-s for many number of times.

[101] Cf. Caivacamayaneṟi 3: 469.

[102] அகற்பஞ் சகற்பமென வாகுமிரு பேதம்
அகற்பந் தியானமற வாக்கல் -சகற்பந்தான்
உன்னிக்கடவுளடி யுச்சரிக்கை மந்திரத்தை
இன்ன செபமேவரமெ றெண். (v. 68)

During japa one should desist from yawning, passing gas, stretching the body, covering one's head or wearing a shirt; one should not also see pigs, camels, dogs and buffaloes.[103]

By doing japa in a holy place on the mountain the japa becomes hundredfold; it becomes ten thousand times on the sea shore, a million times on the hill top and hermitage. In a Śiva temple the japa becomes incalculably numerous.[104] According to Nigamajñāna sitting in the posture of vīrāsana to form which he gives the instructions and the padmāsana are the most suited āsana-s for japa and worship.[105]

Worship of Śiva

Nigamajñāna says one need not do āvāhana, etc. for a svayambhuliṅga and for the rudrākṣa bead to be worn. He gives the details of worship of the rudrākṣa bead as expounded in the āgama-s. The bead or the rosary is purified by anointing (abhiṣeka) with pañcagavya reciting the Sadyojātamantra, immersing it in pañcagavya by reciting Vāmamantra, anointing with pure water reciting Aghoramantra, offering dhūpa and dīpa by reciting Tatpuruṣamantra and doing japa by reciting the Īśānamantra for not less than one hundred times.

He who donates rudrākṣa rosaries to the devotees of Śiva attains to the highest worlds by the grace of Śiva. Touching the rudrākṣa is one crore times greater than seeing it. Nigamajñāna wonders as to who can measure the fruits of wearing it and doing japa with it.[106] He who does not pay obeisance on seeing the person who is wearing the rudrākṣa will go to great hell whereas he who worships the same person goes to higher worlds.[107] If a brahmin without wearing the holy ash (tirunīṟu) and the rudrākṣa performs vedic sacrifices he will not obtain the fruits.

Nigamajñāna states that one should not wear the rosary while sleeping, going to the toilet and during ritual pollution (āśauca).

At the time of death if one swallows one bead of rudrākṣa he attains to the world of Rudra and eventually attains the feet of Śiva. Nigamajñāna finally says that just as a dog does not know the value of the royal seat on which it is seated so also those who do not realize the greatness of the rudrākṣa will be born again and again in the country of Bhārata and go only to hell. On the other hand he who worships rudrākṣa with veneration and wears it will surely reach the feet of Śiva.[108]

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[103] vv. 71-72.
[104] vv. 80-81.
[105] vv. 84-85.
[106] v. 92.
[107] v. 93.

Makācivarāttirikaṟpa (Treatise [on rituals to be observed] on Mahāśivarātri)

This text first gives the details of fixing the exact day of śivarātri which is the fourteenth (caturdaśī) day of the dark fortnight (kṛṣṇapakṣa) of the month of Māgha.[109] It also states that by worshipping Śiva on this night one attains to His feet.[110] According to Nigamajñāna it is best for the followers of the Veda if both the fourteenth day (caturdaśī) and new moon (amāvāsyā) fall on the same night[111] whereas for the śaiva-s the previous day is the best; for both of them it is good if three lunar days (tithi) – thirteenth, fourteenth and the new moon – fall on the same day.[112] The worship of Śiva in the night should be finished before the new moon commences. One should keep vigil the whole night and do the worship and one should also tie the protective chord (kautukabandhana) at the beginning.

All the required ingredients such as water, flower, etc. should be collected and the ritual of worship should be performed in all the four divisions (yāma) of the night as taught in the texts.[113] For each yāma pañcagavya, pañcāmṛta, honey and sugarcane juice respectively are the special ingredients for abhiṣeka[114] while bilva, lotus, etc. are special leaves and flowers to be offered. Rice cooked with green gram (mudgānna), rice cooked in milk (pāyasa), sesame rice (tilānna) and pure rice are the special food offerings to Śiva.[115] After completing the worship one should feed the devotees of Śiva and then at the end should take food for oneself.[116]

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[108] vv. 101-102.

[109] v. 6. The Caturvargacintāmaṇi of Hemādri which is one of the important medieval smṛti compilations records large chunks of passages from the Skandapurāṇa, Liṅgapurāṇa, Nāgarakhaṇḍa of the Skandapurāṇa, Bhaviṣyottarapurāṇa and the Kālottarāgama which describe in detail the importance, greatness, the worship and other rites as well as the legend of the mahāśivarātrivrata.

[110] அற்றைநிசி யிற்சிவன்றா ளர்ச்சிக்க பாசவிதம்
அற்றமலன் பாதமடைவார். (v. 7)

[111] v. 15.

[112] v. 16.

[113] v. 19-22.

[114] v. 23.

It is a great sin equal to the killing of one hundred brahmins if one sleeps during the day after the śivarātri.[117] If one sleeps he should do the rites of atonements (prāyaścitta).

Nigamajñāna concludes the text saying who can recount the great benefits obtained by worshipping Śiva on the day of śivarātri.[118]

Mācacivarāttirikaṟpam (Treatise [on rituals to be observed] on monthly śivarātri)

This short text treats briefly the rules of worship on the day of śivarātri occurring every month. Generally the fourteenth lunar day (caturdaśī) of the dark fortnight (kṛṣṇapakṣa) is celebrated as the day of monthly śivarātri.[119] But Nigamajñāna, curiously, gives different lunar days for each month beginning from the Tamil month of māci for which no source is mentioned.[120] If two lunar days (tithi) fall on the same day then that day when the tithi is longer in the night is to be taken. The worship should be done as explained in the texts and the next day after worshipping Śiva one should take food in the day. This way of worship washes all the sins and leads one to Śivaloka at the end of his life.[121]

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[115] v. 27.

[116] v. 31.

[117] v. 32.

[118] v. 38.

[119] मासे मासे द्वितीया या कृष्णपक्षचतुर्दशी ।
सा मासशिवरात्री स्यात् साक्षान्मोक्षप्रदायिनी । (Upadeśakāṇḍa of Skandapurāṇa, 30: 4)
Ref. Srīskāndamahāpurāṇam, pts. 1 & 2, edited with Tamil translation by Sēṅkālipuram Anantarāma dikshitar, pub. N. Subhadra, Salem. (no date is mentioned).
The Caturvargacintāmaṇi also cites passages from the Śivadharma, Saurapurāṇa, and Kūrmapurāṇa which extol the greatness of the māsaśivarātrivrata also called kṛṣṇacaturdaśīvrata.
Cf. also பொருவி னித்திய சிவநிசி யாகுவ பொங்கிருட் பதினான்கு
தருவ பன்னிரண் டெனுமிவை மதிச்சிவ ராத்திரி யெனத்தக்க. (Upatēcakāṇṭam, 9: 78)
Ref. Upatēcakāṇṭam [translated into Tamil verse] by Kōṉēriyappa nāvalar, (circa. 16th century) with a brief commentary by Ratnavelu mutaliyar, pub. (no date is mentioned).
The Skandapurāṇa comprising six saṃhitā-s is very popular in Tamilnadu. It has been rendered into Tamil verse by Kacciyappaśivācārya of circa 12th century. The Upadeśakāṇḍa which is the seventh part of the Śaṃkarasaṃhitā has been rendered into Tamil verse by his disciple Kōnēriyappa Nāvalar of the 16th century. Nigamajñāna also bases some of his texts such as the *Uruttirākkaviciṭṭam* on the *Skandapurāṇa*.
Curiously this Skandapurāṇa does not seem to be much known to the authors in north India and compilers such as Hemādri cite passages from the other Skandapurāṇa divided into seven khaṇḍa-s such as nāgarakhaṇḍa, ambikākhaṇḍa, etc.

Cōmavāracivarāttirikaṟpam (Treatise [on rituals to be observed] on śivarātri occurring on Monday)

This text explains the rites of worship on somavāraśivarātri which is that Monday when the new moon occurs at the dawn and extends upto the last division (yāma) of the night; this night is equivalent to three crores of śivarātri and worship of Śiva on that day is very auspicious.[122] After the worship, the next day, one feeds the brahmins and the devotees of Śiva and then takes food for himself.[123] He spends the daytime without sleep by constantly thinking of Śiva. He who does so is freed from mala and attains Śiva's feet.[124] Nigamajñāna says that if the fourteenth day occurs as said earlier even during the dark -fortnight (uttarapakṣa) then that day is also called śivarātri and one should do worship as before.[125]

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[120] For the month of Māci it is the fourteenth day of the dark fortnight (kṛṣṇapakṣa, aparapakṣa), for Paṅkuṉi the second day of the same fortnight, for Cittirai the thirteenth day of the same fortnight, for Vaikāci the fifth day of the same fortnight, for the month of Āṉi the third of the bright fortnight (śuklapakṣa, pūrvapakṣa), for the month of Āṭi the eighth day of the same fortnight, for the month of Āvaṇi it is the twefth day of the same fortnight, for the month of Puraṭṭāci the fifth day of the same fortnight, for the month of Aippaci it is the seventh day of the same fortnight, for the month of Kārttikai the eighth day of both the fortnights, for the month of Mārkaḻi the twelfth day of both the fortnights and for the month of Tai it is the eighth day of the bright fortnight. Interestingly, the source for Nigamajñāna's list of monthly śivarātri is most probably the chapter entitled Śivarātrikalpavidhi of the Candrajñānāgama. For, his list almost tallies with the one given in the Candrajñānāgama transmitted in IFP T. 12, p. 103 and T. 185, p. 27:

माघे तु कृष्णचतुर्दश्यां फाल्गुने च द्वितीयके ।
चैत्रमासे त्रयोदश्यां वैशाखे कृष्णपञ्चमी ।
ज्येष्ठा शुक्लतृतीये चाऽऽषाढे चाष्टपञ्चमी ।
द्वादश्यां श्रवणे चैव पूर्वाषाढे तु पञ्चमी ।
तुरके सप्तमी चैव कृष्णाष्टम्यां तु कृत्तिके ।
द्वादश्यां मार्गशीर्षे तु पुष्यमासे तथाष्टमी ।
एवं संवत्सरे पूज्य शिवरात्रिरुपास्यताम् ।

[121] v. 12.

[122] v. 3.

[123] v. 7.

[124] vv. 8-9.

[125] vv. 10-11.

Cōmavārakaṟpam (Treatise [on rituals to be observed] on Monday)

This text which seems to be based on the purāṇa-s and the āgama-s is more elaborate than the preceeding ones with 216 verses. It treats the ritual of worship of Śiva on Monday-s. For, Monday is very auspicious for both Śiva and goddess Umā and also because Śiva is called Soma (accompanied by Umā). By strictly observing the rules on this day one becomes free from all bondages. To begin with, one should make a firm ritual decision (saṅkalpa) in front of Śiva and the goddess on the first Monday of the Tamil month of kārttikai that he will undertake this vow [of worship and subsequent rites] either once or twice or twelve times a year.[126]

After first doing the sandhyā rites he should bathe in holy waters by rubbing his body with the sand from an ant-hill, cowdung, sesame, kuśa grass and arka leaves.[127] Then he recites the pañcākṣaramantra with due concentration and worships Vināyaka for the removal of any possible obstacles during the proposed vow.[128]

He should then worship Śiva in the manner as explained for the śivarātri.[129] He meditates on Sadāśiva as 'possessing the colour of the crystal, with red matted locks, crescent moon and as a youth of sixteen years'.[130] Then one performs abhiṣeka to Śiva with pañcāmṛta, pañcagavya, fruit juices, with scented water and with the water from the kumbha that has already been consecrated (snapana).[131] Offerings of pure white silk cloth with other ornaments and flower garlands follow.[132] The best mantra to be recited is pañcākṣara and the best leaf is the bilva leaf.[133]

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[126] v. 8-9.

[127] v. 12.

[128] v. 14-15.

[129] v. 16.

[130] ஐந்துமுக மைம்மூன்று கண்ணை யிருபுயமும்
சிந்தனைசெய் துள்ளிலிங்கத் தின்.
திருவுருவந் தெம்பளிங்குஞ் செஞ்சடையி னிந்து
மருவுமிரு பாதமுமற் றும்.
எண்ணான்குறுப்பும் வயதெண் ணிரண்டுமுற
எண்ணிச் சதாசிவருக் கே.(vv. 17-19)
This visualization of Sadāśiva corresponds very much with that given in the Somaśambhupaddhati (Somaśambhupaddhati, pt.1, section III, vv. 57-60, p. 179).

[131] vv. 20-22.

[132] v. 25.

[133] v. 28.

One may also offer flowers that grow in water, in creeper, and on the ground.[134] Cooked foods such as pāyasa, vegetables, ghee, etc. are then offered.[135] Then he does the aṅgapūjā – worship of each of the limbs of Śiva – beginning from His holy feet by reciting the twelve lettered mantra and then with the sixteen lettered mantra.[136] After this he meditates on Śiva who is unique, free from any mala, who becomes two as Śiva and Śakti and resides as the innnermost dweller of all beings existing as non-different from them. Also he is meditated as pervading all the tattva-s ending with the earth (pṛthivī), as performing all the five acts – creation, maintenance, etc.[137] Then follows a brief recitation of hymns singing the glory of Śiva. The worshipper, being the devotee of Śiva, should consider himself to be free from any want.[138] This type of worship should be done in each division of the day (yāma). The next day after duly performing the sandhyā worship he worships the feet of his ācārya and then feeds the brahmins and other poor people.[139] He, then, without sleep, hears with devotion the purāṇa that is recited.[140] Nigamajñāna states that he who performs in this way regularly will reside in the worlds of Śiva enjoying all prosperity and at the final deluge (mahāpralaya) he will dwell with Śiva experiencing great joy.[141] With the firm conviction that it is Śiva who is a non-doer (akartā) but [by performing the five acts] He is a doer (kartā) and who is not a knower (ajñātā) but knows [everything], that Śiva is unique and is without division and is the most efficient person in whose hands the worshipper considers himself to be an instrument. Thus meditating on these concepts he experiences the supreme joy.[142]

Nigamajñāna gives another set of rules for those who cannot do as described above. After performing the obligatory rites and remaining without sleep and food the whole day he does the daily rites the next day and takes food. He who does so will go to the worlds of Śiva after becoming free from sins and experiences all enjoyments in those worlds for many aeons (kalpa).[143] He is born again in this world by the merits of his previous birth and performs the somavāravrata in the manner as described above (the first type) and finally goes to Śiva's world experiencing the śivānanda.

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[134] v. 30.

[135] vv. 32-33.

[136] v. 40-41. While the first commence with mahādeva the second commence with śiva.

[137] vv. 43-46.
Cf. also अन्यः सन् व्याप्तितोऽनन्यः कर्ता कर्मानुसारतः । (Śivajñānabodha, 2)

[138] v. 49.

[139] vv. 51-53.

[140] v. 55.

[141] vv. 56-58.

[142] vv. 60-63.

If even this shortened form of worship is difficult to be undertaken Nigamajñāna then gives another easier one. After the performance of sandhyā thrice and feeding the brahmins at night he should take food along with his relatives. He who does so even with a little devotion will enjoy all prosperity here and then go to the world of Śiva and enjoy great prosperity.[144] He will be born here and do worship of Śiva without food and sleep, offer incense, lamp (dīpa), etc. and finally reach Śiva's world and remain there under His feet.[145]

Those who do this vrata regularly without fail should complete it duly since leaving in the middle or the non-completion will not yield the fruits.[146] During the rite of completing this vow one may make an image of Śiva preferably in silver or in copper.[147] with one face, three eyes, four hands [of which the upper two hands] hold a deer and a battle-axe (maḻu in Tamil) and the lower two hands in the posture of assuring fearlessness (abhaya) and granting of boons (varada).[148] The image of the goddess Umā is made with one face and two hands of which the right one holds the lily (utpala) and the left one is on the leg.[149]

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[143] vv. 65-70.

[144] vv. 72-76.

[145] vv. 77-79.

பற்றுவரீசன் பரமசிவபுரத்தை
உற்றிருப்பாரின்பமுகந்து. (v. 79)

Many of these statements of Nigamajñāna resemble many such passages from the Śivadharma, chs. 5, 8, etc. which have almost the same import.

Cf. घृतधाराफलं तस्य माघे पौर्णिमपर्वणि ।
जागरं गीतनृत्ताद्यैः सकृत् कृत्वा तु पर्वणि ।
मन्वन्तरशतं साग्रं शिवलोके महीयते ।
छत्राभिरामनाट्याद्यं शिवस्यायतनाग्रतः ।
सम्यक् प्रेक्षणकं दत्वा रुद्रलोके महीयते ।
स्वरूपः सुभगः श्रीमान् परिहृष्टोऽत्र जायते ।
सप्तद्वीपसमुद्रायाः क्षितेरधिपतिर्भवेत् । (Śivadharma, 8: 19b-22b)

[146] v. 100.

[147] v. 103.

[148] vv. 104-105.

[149] vv. 106-107.

As part of the rite he takes food only once in the daytime on Sunday and no food in the night. Next day after the completion of the three sandhyā-s, with due devotion, he requests a scholar of Veda and Āgama to be his priest for the rite.[150] He makes him construct the maṇḍapa in a nice manner and keeps the required ingredients such as ghee, samit, etc. He also makes him draw the maṇḍala and the kuṇḍa,[151] worships Śiva in the maṇḍala, in the kumbha and in the Liṅga. Abhiṣeka with pañcāmṛta and pañcagavya along with other ingredients mentioned earlier is done for these two images and they are decorated with clothes, sandal paste and garlands of bilva leaves.[152] Then the fire ritual for Śiva and the Goddess with oblations of ghee, sugar [powdered and brown], sesame mixed with ghee and pāyasa are to be offered as ingredients for oblation.[153] In each part of the day (yāma) one should do in this manner. Next day after the two sandhyā rites he fills thirteen kumbha-s with cow's milk and keeps them on the altar (vedikā). Then, in a new bamboo basket he keeps food, cooked vegetables and places them before the brahmins who have fasted the previous day. He donates them many cows, pitchers (kalaśa), footwears and umbrella.[154] After paying obeisance to his deśika he makes him perform the worship to the images of Śiva and Goddess and donates both the images along with the ornaments to the deśika.[155] After worshipping the deśika and his wife, considering them as Śiva and Pārvatī he donates to them silk cloths, jewels, horse and chariots along with gold for the horns of the cow and silver for the hoofs and vessel for milking the cow.[156] According to Nigamajñāna even women can do this vrata with the permission of their husbands.[157] Those who have full faith in the words of the ācārya considering him as Śiva Himself and conduct accordingly will surely attain to the worlds of Śiva.

Those who cannot perform the worship may get all these rites done through the ācārya. The greatness of this vow is that Viṣṇu, Brahmā, the gods, Siddha-s, the sages and Manu have performed it in ancient times.

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[150] வேதாகமமுணர்ந்த வேதியனைத் தேசிகனைப்
பாதாரவிந்தம் பணிந்து. (v. 110)

[151] vv. 111-112.

[152] vv. 113-114.

[153] vv. 118-119.

[154] vv. 124-127.

[155] vv. 128-129.

[156] vv. 130-133.

[157] v. 136.

Śivarātri and the Somavāravrata are the best if they are performed within the boundaries of either Kāśi, Madhurai, Kālahasti, Cidambaram or Tiruvārūr.[158] Nigamajñāna then says that at the time of death if one applies the sand taken from the base of the bilva tree over his body and if one remembers the holy places such as Kāśi, Mathurā[159] at the time of death he will surely attain the city of Śiva. For, whatever one thinks at the time of death that is borne by the self.[160] Therefore, he advises that at the time of death one should think of Śiva's holy feet without thinking one's relatives.[161]

Nigamajñāna then mentions various fruits that accrue to one who worships the svayambhuliṅga with different ingredients:[162] The svayambhuliṅga which has sprung up by itself is the best among the immovable liṅga-s. Those who give a bath (abhiṣeka) to that liṅga with pañcagavya after preparing it according to the rules will be free from all sins and then reside in the city of Śiva [after death]; those who give a bath to that liṅga with pañcāmṛta after preparing it according to the rules, those that give a bath to that liṅga with tender cocoanut water and with the juice of three fruits (mango, jackfruit and banana), those who give a bath to that liṅga with water mixed with sandal and camphor, those who give a bath to that liṅga with water kept in one thousand kalaśa-s, those that offer silk cloth to that liṅga, those that decorate the liṅga with sacred thread made of gold, those that offer saffron mixed with sandal paste and dew water, those that offer garlands of bilva leaves, those that show highly fragrant incense, lamps, etc., those that offer śāli rice cooked in ghee along with vegetables, those who donate an umbrella studded with white pearls and two white chowries, those who place a big mirror before the liṅga, those that arrange danseuses to dance before the deity and those that arrange female musicians to sing before the deity will all attain to the highest abode of Śiva.[163]

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[158] காசி மதுரைதிருக் காளத்தி மன்றாரூர்
ஈசரெலையுள் விசிட்டமே .(v. 145)
Nigamajñāna also states that there is no leaf holier than vilva and no flower holier than lily.

[159] மரிக்குநாட் காசி மதுராதி வைகில்
இருப்பர் சிவபுரத்துற் றின்பு. (v. 148)

[160] vv. 147-49.

[161] v. 150.
He also says that at that time one should either hear the recitation of the Veda-s, the Āgama-s and the words of holy persons.

[162] vv. 156-176.

Miscellaneous matters

The deśika touches the hair of the danseuse in front of the image of Śiva due to grace and thus he is also called śirodaṇḍī.[164] [The danseuses and musicians] play the musical instruments such as cymbal, flute, vīṇā, lute and others. One may watch these performances after bending one's head in obeisance to the liṅga, again worship it with abhiṣeka, etc. apply sandal paste, decorate with flowers and offer incense (dhūpa), etc. and finally offer cooked food and water to drink.[165] Those who do so regularly finally attains to the city of Śiva and experience the bliss of viewing the form of Śiva.[166]

As a prāyaścitta one may drink the pañcagavya, the water offered as abhiṣeka and all other remnants that have been offered to the svayambhuliṅga.[167]

Those that clean the premises of the temple of Śiva by removing the grass, etc., and apply cowdung mixed with water all around will attain the worlds of Śiva.[168] Those who do the śivadharma such as donating the offerings as mentioned above to Śiva and to the temple on holy occasions such as eclipses and vyatīpāta will surely attain to Śivaloka. Those who follow the rules as described in the scriptures in undertaking the rites mentioned above will achieve all their desires and those that hear the recitation of this text will live in this world with prosperity.[169]

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[163] Cf. The unpublished ancient śaiva text Śivadharma, (fifth adhyāya called *śivārcana-dravyapuṇya*) mentions in detail the fruits obtained by offering various ingredients such as those mentioned by Nigamajñāna in Cōmavārakaṟpam. To show the similarity of ideas and the language one may note the following passages from the Śivadharma (5th adyāya):
शिवस्योपरि यः कुर्यात् सुघनं पुष्पमण्डपम् ।
शोभितं पुष्पमालाद्यैः आपीठान्तं प्रलम्बिभिः ।
अत्याश्चर्यैर्महायानैः दिव्यपुष्पोपशोभितैः ।
सर्वैः परिवृतः श्रीमान् गच्छेच्छिवपुरं सुखी ।
Cf also the refrain at the last verse of most of the decades of Tēvāram hymns of Tiruñāṉacampantar:
ஏதத்தினை இல்லா இவைபத்தும் மிசை வல்லார்
கேதத்தினை இல்லார் சிவகெதியைப் பெறுவாரே. (Tēvāram, I:9:10)
பலம் மல்கிய பாடல்லிவை பத்தும் மிக வல்லார்
சிலமல்கிய செல்வனடி சேர்வர் சிவகதியே.. (ibid. I:15:11)
சீர்மலிந்து அழகார் செல்வம்மது ஓங்கி சிவனடி நண்ணுவர்தாமே. (ibid. I:41:11)

[164] v. 177.

[165] vv. 1179-185.

[166] இப்படியே நாடோறு முட்டாதியற்றினார்
இப்படியி லின்புற் றிருந்து
புக்குச் சிவபுரத்துட் போகவிதமருந்தி
எக்குணனு மெய்கண்டிருந்து. (vv. 186-87)

[167] vv. 190-93.

Nigamajñāna finally gives the characteristic marks of a believer (āstika) and a non-believer (nāstika): The former believes that there is the karma and the Lord who grants the experience based on his karma[170] while the latter does not believe in these.[171] The last part of this text seems to be an adaptation of a portion of the 5th adhyāya of the Śivadharma.[172]

Varuttamaṟa uyyumvaḻi (Way to get liberated without difficulty)

This is a brief tract dealing with the internal worship of Śiva. Nigamajñāna says that in the lotus of one's heart one should meditate the Liṅga resembling the form of the rising sun, offer cow's milk, etc. for bath and decorate it with silken cloth, sandal paste and garlands of bilva leaves and other flowers; then one sould offer cooked foods, incense and lamps reciting [mentally] all along the pañcākṣaramantra.[173] As the meditation on Garuḍa removes the poison from one's body so the mediation (bhāvanā) will surely make it real.[174] Just as a loving husband is satisfied with his beloved who obeys his commands and does accordingly so also [Śiva] is satisfied by the internal worship.[175] For, in the [practice of inner worship] there is no trouble for the body, no killing and nothing to get disgusted. One should fully meditate on the holy feet of Śiva with folded hands and recite the pañcākṣaramantra (śi vā ya na maḥ).[176] In reciting the mantra one meditates on each one of the letters which denotes Śiva, [His] Śakti, the individual self, the tirodhānaśakti and the āṇavamala respectively.[177] One meditates that the Lord dances in the space between the eyebrows which act, in fact, removes the bondage.[178] If one worships Śiva with flowers one surely will attain the city of Śiva. By bowing before the top most part of the vimāna (stūpi), the temple tower (gopura) considering them as Śiva Himself one becomes free from all sins and gets all joy.[179] One should always think of the holy feet of Śiva even while standing, sitting, reclining or walking; by doing in this way one becomes fully free from all miseries and the bad effects of karma and finally resides for ever in the city of Śiva.[180]

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[168] vv. 194-96. Cf. also the chapter *phalapākavidhi* of the unpublished Yogajāgama, IFP. T. 24, pp. 305-335 which treats in detail various holy and devotional acts and the fruits accrued by their performance.

[169] vv. 197-204.

[170] உண்டு வினையுமுயிர்க்கு வினையூட்டு
கண்ட்னுமென்பாராத்திகர். (v. 212)

[171] உண்டோ வினையுமுயிர்க்கு வினையூட்டு
கண்டனுமென்பார் நாத்திகர். (v. 213)

[172] योऽन्तः शिवगृहं भक्त्या सुगन्धेन प्रलेपयेत्।
कवाटद्वारकुट्यान्तं तिर्यगूर्ध्वं सवेदिकम्।

[173] vv. 2-5.

[174] vv. 6-7.

[175] உள்ளேவல் செய்வாளைக் காந்தன் மிகவுவப்பன்
உள்ளே செய் பூசை யுகந்து. (v. 8)

Tiruk kōyiṟ kuṟṟam (Sinful acts [to be avoided] in the temple)

To defecate, to urinate, to spit, to transgress the shadow of the lamp and that of the Liṅga, to circumambulate with one leg, to circumambulate by running, to hug public women, to think of them, to pass by the nirmālya, the image of Śiva and the outlet through which the abhiṣeka water comes out (gomukha), to go inside without clothes, to spit by producing noise, not to wear the holy ashes prominently on different parts of the body, to walk on the bali offerings, to cross the balipīṭha, to cross the shadows of nandī, stūpi, flag-post (dhvajadaṇḍa), balipīṭha and the Liṅga, to tell lies, to come to the temple during ritual pollution, to start liking other's wives, not to wash one's feet with water, to lay on the floor, to chew betal leaf and arecanut, to spit them forcefully and to steal [the belongings of the temple] are the thirty two prohibited acts inside the temple which are to be fully avoided by the followers of the śivāgama-s.

In this way by composing these types of texts Nigamajñāna I has very much endeavoured to highlight the practical devotional aspects of śaivism and inculcated their importance for the common followers.

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[176] vv. 9-10.

[177] v. 11. In his commentary Śivajñānabodhopanyāsa (see our analysis in part II) on the Śivajñānabodhasūtra 9, Nigamajñāna II interprets the meaning of the pañcākṣaramantra in a different way: पञ्चाक्षर्यर्थध्यानमेवम् नमः शब्देन प्रह्वत्ववाचिना तादात्म्यभावनाभिधीयते। शिवशब्देन शिवः। तथा च शिवोऽहमस्मीति पञ्चाक्षर्यर्थध्यानं बोध्यम्।

[178] v. 12.

[179] vv. 13-14.

[180] vv. 15-16.

Sthalapurāṇa-s

Two sthalapurāṇa-s are adapted into Tamil from their Sanskrit originals by Nigamajñāna I: 1. *Kamalālayac ciṟappu* which glorifies the ancient śaiva holy place, Tiruvārūr and 2. *Aruṇakiripurāṇam* that glorifies another ancient śaiva holy place, Tiruvaṇṇāmalai.

Kamalālayac ciṟappu[181]

In the introductory chapter (pāyiram) Nigamajñāna says that he is expounding in Tamil the greatness of the holy place Tiruvārūr as delineated in the *Śaṃkarasaṃhitā* which forms part of the *Skandapurāṇa*.

He salutes the gods Vināyaka and Śiva residing in the ant-hill (puṟṟiṭam koṇṭār) who is the main deity in the temple at this holy place. Nigamajñāna also sings the glory of Tyāgeśa the idol of Śiva accompanied by the Goddess which is said to have been worshipped by gods such as Viṣṇu, Brahmā and Indra and which idol was brought to earth and installed at Tiruvārūr by the ancient emperor Mucukunda for the welfare of the world. He also salutes the Goddess, Nandī, Caṇḍeśvara, the sages such as Sanatkumāra, the devotees par excellence (nāyaṉmār) such as Kāraikkāl Ammaiyār, Tiruñāṉa campantar, Tirunāvukkaracar, Cundarar, Māṇikkavācakar, Meykaṇṭadevar (who is the author of the Ciavñāṉapōtam) and other devotees of Śiva.[182]

Aim of the purāṇa-s

According to Nigamajñāna I in order to teach human beings the four-fold highest human ends (puruṣārtha) the purāṇa-s were first taught by Śiva to Nandikeśvara so as to make the lives of women and those of the fourth class (śūdra) worthwhile. That was taught in turn to Sanatkumāra who taught it to sage Vyāsa. He in his turn divided them all into 18 purāṇa-s and expounded them to Sūta. Therefore, the aim of the purāṇic lore according to Nigamajñāna I is to convey the dharma, etc. so as to be understandable to women and low-born who reap the benefits by practising them. This, indirectly, is also the aim of his adapting the sthalapurāṇa into Tamil so that those who do not know the Sanskrit language can also be benefited. In keeping with his objective he describes the greaṭness of the Veda and its teaching, the highest benefits gained by following the vedic teachings, the good effects of conforming oneself to virtuous life (dharma) and the bad effects of unrighteous deeds (adharma), performance of good and holy deeds (puṇya), observance of vows, possessing good and virtuous characters, conforming strictly to the rules of conduct according to the class (varṇa) and one's stage in life (āśrama), greatness of religious life and coexisting with the people of other religions without any rancour. On the whole the fundamental aim of these compositions is to ameliorate morally and spiritually the common man and instill devotion to the supreme God Śiva and make him lead a life of mutual love and fellow feeling.

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[181] *Maṟaiñāṉacampantanāyaṉāriyaṟṟiyaruḷiya Kamalālayacciṟappu eṉṉum Tiruvārūrp purāṇam*. Pub. Dr. U. Vē. Cāminātaiyar Nūl Nilayam, Chennai, 1961.

[182] We find such salutations and eulogies in many of his major texts composed in Tamil such as Uruttirākkaviciṭṭam, Pati-pacu-pācap-paṉuval.

Daily practices of the śaiva-s

The devotees of Śiva [in Tiruvārūr], follow the rituals strictly: They get up from bed very early in the morning (before 5 nāḻikai), defecate and take bath and wear clean clothes, enter the temple, clean the temple precincts, apply cow-dung, etc. and decoarate it.[183] Nigamajñāna mentions this to insist that one has to strictly follow the obligatory rites taught in āgama-s and a śaiva should follow them scrupulously.

Then they bring flowers and prepare garlands for Śiva with due devotion; still others light incense before the deity, others light lamps with ghee; others clean the temple precincts and the streets through which the deity passes in procession, remove weeds, etc. with due devotion.[184]

Practices of persons devoted to the path of knowledge

Those who have attained the supreme śivajñāna meditate on the "tattvamasi" [mahā]vākya by which their entire mind becomes Śiva. They see stone, earth, water, sky, light, etc. as the same.[185]

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[183] vv. 68-69. These are the daily obligatory rites of an initiated śaiva and as we have seen earlier, they have been explained in a detailed way in the Caivacamayaneṟi.

[184] vv. 69,70, 72. These are the caryādharma (conducts of śaiva-s) very much extolled in the text of Śivadharma, etc. and Nigamajñāna as usual refers these ideas very often.

[185] v. 67. Nigamajñāna though not agreeing with the advaita vedānta views (which is generally called māyāvāda) considers meditation on the mahāvākya *tattvamasi* an essential practice for the śaiva-s.

Those who are devoted to knowledge (jñānamārga) develop complete detachment from the worldly life, family, etc. and are fully devoted to the holy feet of Śiva.

Nigamajñāna compares the worldly pleasures which are so transient and worthless to the tasting of phlegm that sticks to the mouth of the frog that has been grabbed by a snake.[186]

Even a person devoted to spiritual knowledge (jñānī) that has realised Śiva and is detached from the world serves the devotees by offering food and drinks.[187]

Practice of varṇāśrma rules and devotion to Śiva

Nigamajñāna very often mentions that the people in the Coḻa country follow the varṇāśramadharma fully.[188]

Those who work in the temple are all devoted to Śiva and feel that it is due to some great puṇya in previous births that they are engaged to do this service.[189] Interestingly Nigamajñāna refers to the practice of circumambulating by rolling over continuously on the floor of the enclosures inside the temple precincts (aṅgapradakṣiṇa).[190]

The śaiva ascetics have conquered love and enmity, their attachment to their body and are fully devoted to the holy feet of Śiva. They recite the Āgama-s and worship Śiva.[191] The brahmins are well versed in the Veda-s, perform various yāga-s and follow the smṛtidharma of offering food, etc. to the guests.[192] The śaiva brahmins are also well versed in the four veda-s and the 28 āgama-s and do the worship at the temple with full devotion to Śiva.

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[186] v. 75.

[187] v. 77. Nigamajñāna very often stresses the importance of service such as offering food and drinks to brahmins, to the poor and the needy. He is definitely influenced by the texts such as the Śivadharma and the Śivadharmottara on these matters. ref. v. 25. and 101, and Aruṇakiripurāṇam, I: 22.

[188] Cf. also the same view referred by Rāmakaṇṭha in his commentary on Mokṣakārikā, v 146:
अपि वर्णाश्रमाचारान् मनसापि न लङ्घयेत् ।
The same passage is also cited by Nārāyaṇakaṇṭha in his commentary called vṛtti on Mṛgendrāgama, vp. 1:1

[189] v. 105.

[190] v. 73. These are some of the intense devotional practices followed by many even now.

[191] v. 106.

[192] Cf. अतिथिदेवो भव । etc. of the Taittirīya Upaniṣad.

Singing of Tēvāram hymns at the temple

Also there is the singing of the Tēvāram hymns of Ñāṉacampantar, and of Kāraikkāl Ammaiyār, the Tiruvācakam, the Tiruvicaippā of Tirumāḷikait tēvar, etc. in the Tiruvārūr temple.[193]

Then Nigamajñāna refers with great admiration to the various divine acts of Śiva (līlā) that took place in Tiruvārūr: Śiva going as a messenger for Cuntaramurṭi nāyaṉār and the anecdotes connected with other nāyaṉmār devotees such as Eyar kōṉ kalikkāmar, Tirunīlakaṇṭar, Nami nanti aṭikaḷ, etc.[194]

Śaivasiddhānta doctrines in various verses of the Kamalālayaccirappu

The śaivasiddhānta view of three types of selves – vijñānākala, pralayākala and sakala – and the ways by which Śiva graces them are also mentioned.[195]

In the hymns (stotra) uttered by the sages the śaivasiddhāśnta concept of Śiva existing in the individual self without at the same time mingling with it, existing inside the self but not one with it and existing at the same time non-different from the self are referred.[196] Nigamajñāna also refers to the view that Śiva bears the tanu, karaṇa and bhuvana not for Himself but provides them for the selves.[197]

In the last part of the chapter, where the fruits that accrue to one who listens to the text are listed (phalaśruti), Nigamaññāṉa says, in line with the purāṇic practice, that those who hear this chapter with devotion reach the world of Śiva and at the end of the world (pralaya) they attain His holy feet.[198] These types of utterances are also found in many places in the Śivadharma.

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[193] Nigamajñāna always ref. to Kāraikkāl Ammaiyār and Tirumāḷikait tēvar as we have seen in the beginning itself in almost all his Tamil texts.

[194] For more details on the lives of these great śaiva saints one can refer to the Tiruttoṇṭarpurāṇam (popularly known as the Periyapurāṇam) composed by Cēkkiḻār in the 12th century.

[195] v. 185.

[196] Cf. Śivajñānabodha, 2a: अन्यः सन्‌व्याप्तितोऽनन्यः ।
Cf. also Civaññāṉapōtam, 2 and the explanatory verse (called utāraṇam) 3:
பண்ணையும் ஓசையும் போலப் மழமதுவும்
எண்ணும் சுவையும் போல் எங்குமாம்-

[197] v. 197.

He puts in the mouth of the ghost (pēy) the following views. Those who get the body of ghost are: those that do not conform to vedic injunctions, who are greedy, eat for themselves while there are others waiting with hunger, etc.[199] On the contrary amongst those who do not get these type of bodies are, according to Nigamaññāṉa, those that give food for the hungry, help the brahmins in their need, those that excavate well, water tanks, etc.

In all these Nigamajñāna fully agrees with the accepted smṛti rules and gives full importance to the public welfare activities to be undertaken by men (pūrtadharma) as enunciated in the smṛti texts.[200]

Aruṇakiripurāṇam[201]

Nigamajñāna states at the beginning of the text that the followers of the Veda and the śaiva-s assembled in the maṇṭapa on the left side of Śiva at the temple in the holy place of Tiruvaṇṇāmalai requested him [Nigamajñāna] to narrate the legend of Aruṇakiri in Tamil and that he is doing it accordingly.[202] According to Nigamajñāna the basic source of this text is the Sahasrakoṭirudrasaṃhitā of the Śaivapurāṇa.[203]

Important legends connected with the holy place of Aruṇakiri

Some of the legends connected with Aruṇakiri are dealt with. When Brahmā and Viṣṇu in a previous aeon (kalpa) proclaimed that each one of them was the highest god, Śiva appeared before them as a huge column of fire which became the famous Aruṇakiri which they could not grasp and thus destroyed their pride. When Goddess Pārvatī just closed the eyes of Śiva out of fun but which was an offence She had to go to the holy place of Kāncī and worship

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[198] பந்தவினை யினை யறுத்துப் பரமேசன் சிவலோகம் பற்றி வாழ்வார். v. 663.
அந்தமுறுங் காலத்தி லமலேசன டிப்பணியு மடைந்து வாழ்வார். Ibid.

[199] vv. 695-99.

[200] vv. 700- 705.

[201] *Aruṇakiripurāṇam Citamparam Maṟaiñāṉatēcikar aruḷic ceytatu*. Critically edited with the help of many manuscripts by Vamadevamurukapattaraka and published by Vidyanupalanayantrasalai, Chennai, 1880.

[202] v. 24.

[203] Introductory verse, 26.

Śiva for a long time. Śiva appeared before Her and asked Her to do penance at Aruṇakiri (Tiruvaṇṇāmalai). Indra and other gods tormented by the demon Mahiṣa prays to the Goddess to get rid of the demon. The Goddess sends Durgā to kill him and on seeing a liṅga on his body She gets it back from him. It is installed on the bank of the Khaḍgatīrtha in the Aruṇakiri. Then Śiva appears before the Goddess, excuses Her for Her offence of closing His eyes and grants Her the boon of remaining inseparable from Him.

People's conduct in the city of Aruṇakiri

The learned people in the city of Aruṇakiri fully believe in the existence of Śiva, the highest being who pervades the innermost self of all the selves. The farmers consider that the fields are the donation of such devoted persons and they see that because of their devotion the paddy grows. After the harvest the paddy is freely given to all deserving persons, devotees and those who sing the glory of the Lord.[204] The young women residing in palatial houses and other women firmly believe that the Goddess Uṇṇāmulai [at the temple] is the supreme mother for all the creatures.[205] In that city there are some persons who warn the rich persons against punishment from Yama's messengers for not undertaking charity and feeding the poor, etc. and thus the importance of charity is inculcated.[206]

Śaiva practices in the city

Nigamajñāna refers to the dīkṣā performed to the rudragaṇikā-s by touching their heads with the stick by the śivācārya-s.[207] The Brahmins in the city are well versed in the four Veda-s, the six ancillaries (vedāṅga) and the twenty eight śaiva āgama-s. They have the staunch belief that Śiva resides in all the creatures as their innermost self and worship Him with devotion.[208] Nigamajñāna describes that there are many repositories of āgama manuscripts (āgamabhaṇḍāra) where regular worship is done to all the āgama-s revealed by Śiva. The regular festivals such as the daily festival, monthly festival, etc. are performed according to the āgama-s in the temple at Aruṇakiri.[209]

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[204] 1:8.

[205] 1: 15.

[206] 1:20. As we have seen earlier Nigamajñāna often insists on the great merits of charity and serving the poor which view is fully based on the Śivadharmottara.

[207] 2:33. Cf. the Rudragaṇikādīkṣāvidhi as expounded by Nigamajñāna II in the Dīkṣādarśa (chapter 26) which we have analysed below.

[208] 2:38.

Nigamajñāna refers to the concept of liberation (mukti) according to the śaivasiddhānta: Among the four types of liberation three are lower (apara) while the fourth one is the highest (para). It consists in fully abiding in the holy feet of Śiva[210] who is eternal, pure consciousness and ever blissful highest reality.

Greatness of Aruṇakiri

In more than twenty verses Nigamajñāna extols the greatness and the holiest of holy nature of the mountain of Aruṇa (Aruṇakiri). It grants the highest good to one who prostrates before it with devotion or to him who meditates on it three times a day. He who offers food, etc. to those pilgrims who visit Aruṇakiri city from distant places will surely attain to the heavenly city of Śiva.

In a separate section called Valampuricarukkam Nigamajñāna gives a detailed description of the procedure for the circumambulation of the entire mountain (kirivalam in Tamil), the greatness of such an act and the fruits that accrue by doing such act.

Incidentally Nigamajñāna describes in a few verses the essentials of worship of Śiva such as the worship of the doorkeepers (dvārapāla), the importance of Sadāśiva, the karmasādākhya, offering food, etc. to the Tatpuruṣa face, etc.

Thus in the text of Aruṇakiripurāṇam we find a mine of informations on devotion, devotional acts of worship and service to the devotees, śaiva doctrines, the holiness and divine nature of the Aruṇakiri and the devotional practices of the people living there. Nigamajñāna has very ably used the medium of sthalapurāṇa to inculcate the greatness of supreme devotion to Śiva and a life fully conforming to the scriptures such as the Veda and the Āgama that were revealed by Him.

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[209] 2:53.

[210] நித்தியசுத் தானந்த சத்தியசிற்கன னிமல
சித்தசலன் சிவனவன்றாள் சேர்ந்திருக்கை பரமுத்தி (3: 59.)
சிவனடியைச் சேரும் முத்தி செப்புவது இங்கு யாமே. (Civañāṉacittiyār, v. 264)
Refer also to the brief discussion on Nigamajñāna's views on mukti below.

Civatarumōttaram

The original text of Śivadharmottara is composed of twelve chapters; it deals in detail with the simple and yet very efficacious virtues to be followed by the common man for attaining the highest good. It propagates simple and unflinching devotion to Śiva and total dependence on His Grace for the common man irrespective of his social status. Some of the smṛti writers such as Devaṇṇabhaṭṭa call it [dharma]śāstra and many passages from this text are cited as support in some of the early medieval smṛti digests.[211]

It is in the form of interlocution between Skanda and the sage Agastya. The sage asks Skanda that since he (Skanda) has heard the discourse on the dharma-s given by Śiva to the Goddess he is the apt person to expound them. Agastya begins his demand by requesting him to state briefly the fundamental and most efficacious of all the dharma-s to be followed by a śaiva to attain the supreme good. The possibility of giving of knowledge (vidyādāna) that can be followed by ordinary persons as practised by the followers of the Veda, the most efficacious means for the man of the world to attain the highest good, the most efficient means to attain liberation from transmigration are some of the important points which the sage Agastya discusses with Skanda. From the way Agastya poses questions it seems that his main concern is for the welfare (material as well as spiritual) of the entire humankind.[212] Skanda replies initially that it is unflinching faith and devotion (śraddhā) that is the basic foundation of all religious activities such as sacrifice, worship, etc. It is the only means by which one attains everything and it is more valuable than one's life.[213]

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[211] A brief on the important contents of this text will be useful:
The first chapter deals with the general moral and spiritual virtues of a śaiva devotee; the second one deals elaborately with the procedure of writing the śaiva āgama-s in palm-leaf bundles (pustaka), worshipping them and donating them to worthy śaiva yogīs. A detailed description of the construction of a monastery for śaiva yogī-s, installing the idol of Lakulīśa in it, laying the flower garden around the monastery are also found in the second chapter. The third chapter speaks about the five types of sacrifices such as karmayajñā, tapoyajñā, japayajña, dhyānayajña and jñānayajña. The fourth one deals with the holy places and the appropriate time that are conducive for the various religious acts to bear enormous fruit. The important virtues of a śaiva follower (śivadharma) and the various divine worlds attained by the devotees are expounded in the fifth chapter. Various types of good deeds and sins and the different kinds of heaven and hell attained by those who perform them respectively are discussed in the sixth and the seventh chapters. The eighth one discusses the nature of karma due to which the self becomes embodied, experiences its sojurn in the womb; it also describes the development of foetus in the womb in each month; also the sufferings undergone by various creatures are enumerated in this chapter. The ninth chapter speaks about different kinds of birth one gets according to his karma and conduct in this world. The tenth one deals elaborately with śaiva yoga, etc. Different ritual atonements (prāyaścitta) for various omissions and commissions in one's life are dealt with in the eleventh chapter. The twelfth one speaks highly about the pañcagavya, the divine cows such as Nandā, etc. and the greatness of the Bhārata country (bharatakhaṇḍa) among different countries.

Nigamajñāna seems to have selected this text for its value in propagating basic śaiva religious doctrines and its emphasis on the formation of high moral and social virtues in one's personal life. His translation of this valuable work has contributed much for the propagation of these ideals among śaiva followers and many passages from his translation are cited by commentators such as Veḷḷiyampalavāṇat tampirāṉ of the 17th century.[214]

Nigamajñāna's work does not stop with mere verbatim translation of the text; where possible he introduces some innovative expressions, ideas, etc. He uses some of the expressions from the Tirumuṟai literature such as the Tiruvācakam of Māṇikkavācakar. For example, in the fifth chapter while describing the status of the liberated selves who, due to intense devotion on Śiva attain the world of Śiva and remain there experiencing Śiva without any interruption, Nigamajñāna uses the expression mūlapaṇṭāram as used in the Tiruvācakam to describe Śiva.[215] At the end of this chapter Nigamajñāna adds a few verses as hymns to Śiva which are not found in the original text. In these verses he very poetically describes various divine deeds of Śiva using alliterations and other poetic skills. These verses are witness to Nigamajñāna's firm reverence and devotion towards the śaiva devotees par excellence – nāyaṉmār – such as Tiruñāṉacampantar, Tirunāvikkaracar and his supreme command over the nuances of Tamil poetry.[216]

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[212] போதகனே அனைத்துயிர்க்கும் புலமாக்கு நெறிபுகலாயென .(Civatarumōttaram, 7)

[213] श्रद्धा धर्मः परः सूक्ष्मो श्रद्धा ज्ञानं हुतं तपः ।
श्रद्धा स्वर्गश्च मोक्षश्च श्रद्धा सर्वमिदं जगत् ।

[214] In his elaborate commentary (pērurai) on the text Muttiniccayam of Guru Ñāṉacampantar Veḷḷiyampalavāṇat tampirāṉ cites many verses from the Civatarumōttaram of Nigamajñāna I. In modern times Arumukanavalar in his explanatory commentary on the Caivacamayaneṟi cites verses from the Civatarumōttaram.

[215] மூலபண்டாரந்தன்னை முகந்துகந்திருப்பர் முத்தர் . (Civatarumōttaram, 5:25). Cf. மூலபண்டாரம் வழங்குகின்றான் வந்து முந்துமினே. (Tiruvācakam, 36:5). In his other text, Paramōpatēcam, v. 27 Nigamajñāna I refers to another expression : தாயே யென்றுன் தாளடைந்தேன் from Tiruvācakam, 50:5.

Though we do not find any explicit reference to the concept of āṇavamala in the original text of Śivadharmottara Nigamajñāna, in the tenth chapter of the Civatarumōttaram, briefly mentions it.[217] The original text describes that the liberated self remains abiding in itself, beyond the duality [of pain and pleasure, etc] and possessing omniscience, etc.[218] Nigamajñāna as a follower of Śivajñānabodha tradition explains the state of liberation accordingly as existing beyond the three mala-s and experiencing Śiva without interruption.[219]

Paramōpatēcam

Couched in forty-one *kuṟaḷ* verses the main core of this small tract of Nigamajñāna I, as mentioned by his disciple (in his commentary on the Civañāṉacittiyār [CC], v. 309), is, to establish firmly that the liberated self, whom he calls ātimutta (ādimukta) in contrast to Śiva who is anādimukta,[220] in its highest state experiences only its own bliss and not that of Śiva.

Initially Nigamajñāna drives home the point that the power (Śakti) of Śiva is the supreme mother of all the worlds and all the living beings. Śiva is beginninglessly pure (anāti amalaṉ) and His consort who is inseparable from Him is also pure since beginningless time. In contrast the selves (aṇu) are impure since beginningless time and they are always in union with the mala. Śiva due to His supreme compassion and grace towards the selves grants them the world and the bodies according to their karma. When the karma becomes ripe He graces it its own innate highest bliss which the self that is liberated for the first time (ātimutta) experiences existing at the same time non-different from Śiva.[221] The bliss of the liberated self and that of Śiva are different.[222] Therefore, Nigamajñāna categorically states, to hold the view that the liberated self experiences the bliss of Śiva is blasphemous and is a great sin (māpātakam). For, only Śiva experiences His bliss which is nothing but His consort Śakti who is conceived in the śaivāgama-s as the most virtuous and chaste woman (sādhvī). Consequently, a chaste woman can be enjoyed only by her husband and others cannot even look at her.[223] What is more, Śiva is the Universal Father and His Śakti is the Universal Mother as proclaimed by many great devotees.[224] For this he cites the references from the Tēvāram songs of Tiruñāṉacampantar, Tirunāvukkaracar, Suntarar, Tiruvācakam of Māṇikkavācakar (also called Maṇivācakar), the Tiruvicaippā (forming part of the 9th tirumuṟai) and from the text of eleventh tirumuṟai.[225] He also refers to the CC invocatory verse 3.[226] Consequently the selves who are the children of the Supreme mother cannot experience Her. Nigamajñāna vehemently criticizes the opposite view held by many śaiva ācārya-s that the liberated self experiences the bliss of Śiva (śivānanda). He states that this view is totally absent in the scriptures – the twenty-eight āgama-s, the four Veda-s, and in the eighteen purāṇa-s.[227] He also curses those who hold the views against the scriptures that they will only go to eternal hell (niraya).

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[216] உற்றவர் தீவினையோட்டினனே யுண்பலி தேர்தலை யோட்டினனே
யெற்றுபுனற்சடையேற்றினனே யீடுடைக் கொல்லை வெள்ளேற்றினனே
கற்றவருக்கறங்காட்டினனே கடுநடமாடிடுகாட்டினனே
பற்றினவருக்கருள் பாட்டினனே பாங்கிலவென்னையும் பாட்டினனே (Civatarumōttaram, 5:32)

[217] Civatarumōttaram, 10:13, 14.

[218] सर्वज्ञः स्वतनुं त्यक्त्वा शुद्धः शान्तः सदासुखी ।
निर्द्वन्द्वः परिपूर्णश्च मुक्तः स्वात्मनि तिष्ठति ।(Śivadharmottara, 10th adhyāya)

[219] 10: 117.

[220] Cf. मुक्तात्मानोऽपि शिवाः किन्त्वेते तत्प्रसादतो मुक्ताः । (Tattvaprakāśa, 6)

[221] அந்தப் பேரின்பம் திளைத்திருப்பன் ஆதிமுத்தன்
அந்தச் சிவனோடிரண்டற்று. (Paramōpatēcam, 7)

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[222] Nigamajñāna cites as support the authority of the Brahmagītā which, according to him, is the essence of the upaniṣad-s and which is a part of the Sūtasaṃhitā.

[223] Nigamajñāna expresses the same view also in his Civatarumōttaram, 10: 97. He cites the names of Kaṇṇaki (the chief female character who has been portrayed as the personification of chastity and fidelity in the Tamil epic Cilappatikāram), Arundhati and her husband sage Vasiṣṭha who are considered in the legends and and by all men as the best examples of chastity and fidelity.

[224] He mentions this view also in the Civatarumōttaram, 10: 99.

[225] These references of Nigamajñāna incidentally reinforce the view that the development of the Śivajñānabodha doctrinal and textual tradition was to a great extent influenced by the ancient Tamil devotional literary corpus, the Tirumuṟai. Further, it is Nigamajñāna who, more than anybody else in the tradition of Śivajñānabodha, brings in line the views of the Tirumuṟai (especially the Tēvāram portions) along with those of the āgama corpus and proves that the tradition of śaivasiddhānta as expounded in the Śivajñānabodha system is fully based on the Vedic and the śaiva (comprising both the āgama and the Tēvāram devotional literatures) corpus. Cf. வேதநூல் சைவநூலென்றிரண்டே நூல்கள் . . . (Civañāṉacittiyār, 267.)

[226] In this verse Aruḷnantiśiva pays obeisance to Śakti who, as the supreme mother existing inseparably from Śiva the supreme father, gives birth to innumerable lives and brings them all up and finally granting highest bliss removes completely the trouble of transmigration.

[227] எழுநான்கு நான்கறுமூன் றென்பவற்று ளில்லை
வழுவான நின்கொள்கை வாக்கு. (Paramōpatēcam, 36)

It will be useful to state here that the arguments of Nigamajñāna I are used by his disciple in his Śivajñānabodhopanyāsa (ŚJBN) under the same topic. Thus in his commentary on the Śivajñānabodha, 10[228] Nigamajñāna II explains the compound word svānubhūtimān as experiencing his own [innate] bliss. It is very interesting to note that many passages in ŚJBN, 10 seem exactly the Sanskrit translations of those passages of the Paramōpatēcam.[229] However in ŚJBN, 10 Nigamajñāna II adduces more arguments to prove the thesis. He says, it is also not correct to say that since, on the strength of the passage,

"By the power in the form of rays, as it were, of the sun, namely, Śiva and by the vision in the form of pure cit the individual self whose veiling [due to impurities] has been removed perceivs Śiva accompanied by His Śakti".[230]

which states that the released self, possessing like Śiva the six-fold divine qualities such as omniscience, etc., perceives Śiva accompanied by His Śakti can also have the experience of śivānanda. Because, in that case, the released self will also have the experience of the bliss of other released selves. It cannot be held that that [experiencing the bliss of other selves] also is acceptable. For, then, [the released self] will experience the bliss [though limited] of those who are in transmigration. It is not correct to say that let [the experience of limited joy of the transmigratory selves] also be there. Then [in that case] there will be the experience of their grief also. Further in order to establish the omniscient nature of Śiva one has then to admit that Śiva experiences also the grief [of the transmigratory selves] which is absurd.

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[228] शिवेनैक्यं गतः सिद्धस्तदधीनस्ववृत्तिकः ।
मलमायाद्यसंस्पृष्टो भवति स्वानुभूतिमान् ।

[229] அநாதிசுத்த சிற்சத்தி யிற் பேராந்த
அநாதி சுத்த னேதிளைப்பன் ஆர்ந்து. (Paramōpatēcam, 9)
Cf. शिवशक्त्यानन्दस्य स्वभावविमलस्य स्वभावविमलशिवेनानुभवयोग्यत्वात् । (ŚJBN, 10)
ஈசன் பிதாவாமெவ்வுயிர்க்குமெனப்
பேசினன் பேதைக்கெம்பிரான் .
மைந்தர் அனுபவிப்பர் மாதாத்தனை யெனும்
நிந்தனை நீ சேதனன் வழு நீக்கு. (Paramōpatēcam, 33, 35)
Cf. अपि च शिवः पिता शक्तिर्माता चेति ईशोऽहमेवेति बह्वागमसिद्धम् । तथा च शिवपुत्राणां जीवानां शिवशक्तेर्मातुरानन्दानुभावकत्वं निषिद्धं कथं सत्पुरुषेणाङ्गीक्रियते ।

[230] शिवार्कशक्तिदीधित्या समर्थीकृतचिद्दृशा ।
शिवं शक्त्यादिभिः सार्धं पश्यत्यात्मा गतावृतिः । as cited in ŚJBN, 10.

Further, the objection continues, just as the lover hugged by his beloved enjoys her bliss so also the released self realising his equality with Śiva and thus feeling, embraced by Him as it were, enjoys also the bliss of Śiva (śivānanda). For this Nigamajñāna II replies that it is not so. Because, for the realised self there is no experience of śivānanda on account of his feeling closely embraced by Śiva but only the experience of his own innate bliss and for Śiva the experience of that of His own. [In the example cited] the lover does not experience the bliss of his beloved but only that of his own caused by her embrace. For the beloved also there is [only] the experience of her own bliss [due to the embrace] and not that of her lover since the joy in both the cases is different.

Nigamajñāna says that on the strength of the example of the river merging completely with the sea one cannot argue that the liberated self fully merges with Śiva and thus enjoys the bliss of Śiva. For, compared to the sea the river is smaller in size and thus it is overpowered by the sea whereas the liberated self and Śiva are of equal power and qualities and there is no question of either of them overpowering the other.

One cannot also argue, Nigamajñāna continues, that the liberated self can have both the bliss of itself and that of Śiva. For, in that case, then, it will also experience the bliss of other liberated selves as they are also non-different from Śiva. If that is also accepted then the liberated self will experience the grief of others which is absurd as the word liberation itself loses its meaning. Nigamajñāna explains further that though there is pervasive relationship between Śiva and the realized self they are not united as one entity.[231] He cites the examples such as worm and the mud where it is born and lives, tamarind fruit and the outer rind, etc.

Further according to Nigamajñāna many Āgamas proclaim that Śiva is the Father and His śakti is the Mother. Therefore the experience of śivānanda which is nothing but His Śakti, the universal Mother, the chaste consort of Śiva as well as His form as enunciated in the āgama-s,[232] by the individual selves who are the sons of Śiva is prohibited and cannot be accepted by good people.

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[231] शिवानन्यजीवशिवयोः व्याप्त्यापि शिशुकृमिपङ्कवत् तिन्त्रिणीफलचर्मवत् कुबेराक्षभस्मवत् पुष्करपर्णजलवत् परस्परसम्वन्धेऽपि परस्परासंश्लेषाच्च। (ŚJBN, 10).

[232] काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते। (Mataṅgapārameśvarāgama, Vp. 3: 2a, 3a)

Nigamajñāna II concludes that although Śiva remains different [from the world and the self] He is non-different [from them] by His pervasion and the experience of the bliss of Śiva never occurs for the liberated self but only the experience of his own inner bliss.

Interestingly we may notice that in the two sthalapurāṇa texts, Aruṇakiripurāṇam[233] and the Kamalālayacciṟappu[234] Nigamajñāna I clearly states that abiding in the holy and cool feet of Śiva is the highest form of liberation. In the same way, later while commenting on the CC (both in the Tamil commentary and in the Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha, see our second part) Nigamajñāna II seems to explain liberation as abiding by the self in the holy feet of Śiva experiencing its own innate bliss in accordance with the text he is commenting, the CC.[235] But in the ŚJBN, 10 we notice that such a view is not stated in so many words and instead he explains liberation as absolute similarity with Śiva as we have seen above. It appears that Nigamajñāna II holds two types of views with regard to liberation. The first one mainly supported by texts such as CC was held by Nigamajñāna I whereas Nigamajñāna II except in his commentary on CC, where he has to accord with the text, seems to hold the second one which is fully articulated in ŚJBN, 10. In one of his smaller tracts called Aikkiyaviyal Nigamajñāna briefly discusses this point as well as the other types of samamvāya and saṃyoga (see below).

Pati-pacu-pācappaṉuval

That he has a very firm grasp on the niceties of nyāya philosophy and especially the discussions on the concept of pramāṇa where the means of knowledge – perception, inference and its varieties – are discussed in some of the major nyāya texts is evident from the first part of Nigamajñāna's another text Pati-pacu-pācap-paṉuval. At the introductory chapter we find brief discussions on the śaiva concept of pramāṇa, various types of inference, etc. All these are expressed by Nigamajñāna in that type of Tamil verse form called kuṟaḷ in which most of his other Tamil texts are composed.

In the section dealing with the concept of pati Nigamajñāna argues that Śiva the highest cause does not have any physical form or body though other gods who act under His command possess bodies. Many arguments in this text follow those of the Civañāṉapōtam[236] and the Civañāṉacittiyār. In fact the main purpose of composing this text seems to be to make the important views expounded in the above mentioned fundamental texts easily understandable and in a form that can be easily memorized.

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[233] 3: 59.

[234] v. 538, 663.

[235] CC. v. 264.

In the last section Nigamajñāna gives practical spiritual instructions to attain Śiva. He talks about the yoga practices, meditation on Śiva at the heart, japa of the pañcākṣaramantra accompanied by meditation on the meaning of each letter, internal worship of Śiva and fire-worship (agnikārya). He calls it nirādhārayoga. He also prescribes external worship of Śiva. Curiously, in ŚJBN, 9 Nigamajñāna II interprets the meaning of the pañcākṣarīmantra as "I am Śiva"[237] while in the Patipacupācappaṉuval, 6:31 his master has stated that Śiva, Śakti, Ātmā, tirodhānamala and Āṇavamala are signified by each of the five letters – śi, vā, ya, na and ma.[238] Further, in ŚJBN, 9 Nigamajñāna II takes the mantra to be *namaḥ śivāya* in lieu of *śivāya nama*.

Aikkiyaviyal

This brief text speaks about the four types of relation – ādisamavāya, anādisamavāya, ādisambnadha and anādisambandha – between Śiva and the liberated self and states that the relation is ādyantarahitasamavāya which Nigamajñāna has discussed in Patipacupācappaṉuval and which we have already seen. Nigamajñāna II deals with the same in his Śivajñānanodhopanyāsa, 10.

Caṅkaṟpanirākaraṇam

This text, again composed in kuṟaḷ metre, is based very much on the model of earlier text also called Caṅkaṟpanirākaraṇam authored by Umāpati of the 14th century. Nigamajñāna refutes (nirākaraṇa) the views (caṅkaṟpa= saṅkalpa) of the other eight systems of śaivism. They are:

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[236] காணும் கண்ணுக்குக் காட்டுமுளம் போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன் கழல் செலுமே (சிவஞானபோதம், 11)
காட்டுமுளத்தைக் காணா கண்ணுளமும் காணாது
காட்டும் அமலன் கழல். (பதி பசுபாசப்பனுவல், 5:1)

[237] नमः शब्देन प्रह्वत्ववाचिना तादात्म्यभावनाभिधीयते। शिवशब्देन शिवः । तथा च शिवोऽहमस्मीति पञ्चाक्षर्यर्थध्यानं वोध्यम् ।

[238] சிவஞ்சத்தி ஆன்மாத்திரோதம் திமிரம்
சிவமுதலைந்திற் சிந்தை செய். (Patipacupācappaṉuval, 6:31)

1. Aikyavāda, 2. Pāṣāṇavāda, 3. Bhedavāda, 4. Śivasamavāda, 5. Saṃkrāntavāda, 6. Īśvara-avikāravāda, 7. Nimittakāraṇapariṇāmavāda and 8. Śaivavāda.

First he states briefly the doctrines of each one of these śaiva systems and then refutes them. In the introductory verses Nigamajñāna generally speaks about different theories of meaning such as abhidhā, lakṣaṇā, vyañjana, etc. of a word or group of words.[239]

While the text of Umāpati begins with the refutation of the advaitavedānta (māyāvāda) that of Nigamajñāna begins with refuting the views of aikyavāda, a sub-school of śaivism.

In both the texts the views of the aikyavāda are presented briefly in a very similar way and then refuted. To state briefly this school of thought believes that there are only two kinds of mala – māyā and karma; there is no other mala (āṇavamala) that covers the powers of the self. The self has its own independent power of knowing. When the grace of Śiva falls on the self it undergoes dīkṣā and in the liberated state fully merges with Śiva just as the river fully merges with the ocean.

Nigamajñāna refutes these doctrines vehemently by arguing for the existence of the āṇavamala which brings forth the union of karma and the self. Also, he continues, it is not possible to conceive two selves – Śiva and the liberated self – possessing equal attributes to merge. In the liberated state, Nigamajñāna argues, the self abides in the holy feet of Śiva.

In the same way the other schools of thought are also refuted mainly based on their conception of liberation. For, most of these śaiva schools believe in the three categories – pati, paśu and pāśa.

It appears that the general arguments advanced by Nigamajñāna in refuting these systems are very much the same as those given by Umāpati (c.14th century) in his text, Caṅkaṟpanirākaraṇam.

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[239] These theories are discussed in many texts such as the Dhvanyāloka, Śṛṅgāraprakāśa and others pertaining to rhetetorics in Sanskrit literature.

Conclusion of part I

The major contribution of Nigamajñāna I is to broaden the field of śaiva religious practice for the Tamil speaking public. He has thus composed texts dealing with almost all the important subject matters that are essential for the practice and study of śaivism by the Tamil speaking common man and also for the learned śaiva scholars.

On the popular side he has attached special attention to topics such as religious vows (vrata). In this domain he has composed small tracts such as Cōmavārakaṟpam, Makācivarāttirikaṟpam, Mācacivarāttirikaṟpam, Cōmavāracivarāttirikaṟpam which explain the procedure of rites of worship of Śiva and other ritual observances in a simple Tamil language set in the *kuṟaḷ* metre that can easily be followed by the ordinary devotees of Śiva and by women. For, before him and during his time there were no texts in Tamil explaining the rites of these types of common vows. For this he has relied on āgamic literature but, and perhaps more, on the purāṇa-s such as the Skandapurāṇa and on the sthalapurāṇa-s such as the Cidambara-māhātmya as some of these vows are not treated in the āgama canonical texts. By this he has broadened the scope and the contents of śaivism.

In the same way, but for the learned ones who have been initiated, he has written an important work which expounds in a detailed fashion the general ritual procedures in easy Tamil verses and which can be followed easily. It is one of the aims of his *opus magnum* Caivacamayaneṟi (see below). The composition of Tamil adaptations of sthalapurāṇa-s which are part of the major purāṇa texts in order to instill devotion for Śiva in the minds of common men and bring out the greatness and holyness of śaiva holy places has the same purpose and is aimed at the same public. His Kamalālayacciṟappu (for Tiruvārūr) and Aruṇakiripurāṇam (for Tiruvaṇṇāmalai) are the two works of this genre.

Of his two main works – Caivacamayaneṟi and Civatarumōttaram – the first is a complete ritual manual in Tamil on the daily obligatory rites of an initiated śaiva devotee. The second one is a Tamil adaptation, in verse, of an ancient śaiva canonical text in Sanskrit, the Śivadharmottara[1] that treats the śaiva religion in a very broad based manner without however, emphasizing the initiation. These two works are the first of their kind in the annals of śaiva literature in Tamil and Nigamajñāna can definitely be considered as a pioneer in composing such kind of texts.[2]

The field and the scope of Nigamajñāna's works extend beyond the rites and include an important place to doctrines as well. Thus in his Aikkiyaviyal he interprets the non-dual relation as an inherent concomitant relation between Śiva and the self that is beginningless and is without an end (ādyantarahitasamavāya). In the same way in the Paramōpatēcam, another of his important works on doctrine, he firmly establishes that the experience of the bliss of Śiva never occurs for the liberated self but only the experience of his own inner bliss. In other words, for him, the individual self possesses its own innate bliss and it is experienced in the state of liberation.[3]

Lastly, more than anybody else in the tradition of Śivajñānabodha, Nigamajñāna I brings in line the views of the śaiva Tamil devotional corpus called Tirumuṟai (especially the Tēvāram portions) along with those of the āgama corpus and proves that the tradition of śaivasiddhānta as expounded in the Śivajñānabodha system is fully based on the Vedic and the śaiva corpus, that comprises both the āgama and the Tēvāram devotional poems.

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[1] In all probability the Śivadharmottara has exerted a great influence on Nigamajñāna I and one can definitely say that due to this influence he has composed his other Tamil texts treating the rites of vows and daily obligatory rites as found in the list of his works.

[2] In fact, in the History of Sthalapurāṇa-s in the Tamil language, after the *Nampi Tiruviḷaiyāṭal* which is the Tamil sthalapurāṇa (adapted from an earlier Sanskrit text) of the holy city of Madurai composed by Perumpaṟṟappuliyūr Nampi of the 13th-14th century there seems to have been a long gap until we come to Nigamajñāna I from whom we have the Tamil sthalapurāṇa-s on two of the major śaiva holy places – Tiruvaṇṇāmalai and Tiruvārūr. It is only after Nigamajñāna I that we have many śaiva devotee-scholars such as Nirampa Aḻakiyar, Caiva Ellappa Nāvalar, Tāṉa Kōnēriyappar, Parañcōti muṉivar to cite a few, who have composed Tamil sthalapurāṇa-s.

[3] Nigamajñāna holds that this is the highest and the important teaching of the āgama-s and all other śaiva scriptures and hence calls it supreme (parama) teaching (upadeśa).
Just as the composing of the sthalapurāṇa-s in Tamil by Nigamajñāna has exerted great influence on later (and some younger) contemporaries in bringing out many texts of that type, Nigamajñāna's strong view that the individual self experiences only its own bliss and not the śivānanda has stirred up some of the śaiva ācārya-s (Guru Ñāṉacampantar, his younger contemporary) in composing texts that vehemently refute Nigamajñāna's view.
It is also to be noted with great interest that some of these ācārya-s opposed to Nigamajñāna cite profusely from his Civatarumōttaram in many of their other texts and commentaries.

PART II

Analysis of Texts composed by Nigamajñāna II

Ātmārthapūjāpaddhati[1]

This text is, in all respects, one of the two *opus magnum* of Nigamajñāna II, the other one being the Dīkṣādarśa. It treats the entire ritual scheme called *nityakarma* which includes the worship of Śiva. The worship detailed here is the one to be performed by an ācārya (he who has received the special abhiṣeka after the nirvāṇadīkṣā).

This text is not exactly divided into chapters; but it is arranged into different topics. At the end Nigamajñāna himself gives a list of major topics in verse form (kriyāsaṅkhyākrama or nityakriyāsaṅkhyāvidhi) in the same order as they have been dealt with in this text. Some of the topics dealt with in this work are : Rules for defecation (śaucācamanavidhi), brushing the teeth (dantadhāvana°), bath (snāna°), malasnāna°, vidhisnāna°, mānasasnāna° (also called mantrasnāna°), divyasnāna° (also called vāyavyasnāna), pārthivasnāna°, ācamana°, karāṅganyāsa°, sandhyāvandana°, characteristics of the place of worship (pūjāsthānalakṣaṇa), sūryapūjā, śivapūjā, worship of cow (kapilāpūjā), etc.

At the beginning of the text Nigamajñāna enumerates in a few verses, the various ritual manuals (paddhati) composed by different ācārya-s. After paying obeisance to all of them he says that he is composing "this paddhati" after collecting the essential details from all the āgama-s for the sake of those scholar-ācārya-s who are very eager to know more about worship [of Śiva which is performed] for one's sake (ātmārthapūjāvidhi).[2] He introduces each topic with a few sentences and then proceeds with citing verses and passages by clearly mentioning their source. At the end he gives the summary and winds up the discussion.

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[1] The present analysis of Ātmārthapūjāpaddhati is maninly based on the IFP transcript T. 321.

[2] आत्मार्थपूजाविधये बुधानामत्यन्तनित्यार्चनलालसानाम् ।
संगृह्य सारांशकमागमेषु सर्वेषु वक्ष्ये प्रकटं सुखेन ।

Defecation

The rite of defecation (śauca) is the first to be done in the morning as it is obligatory that subsequent rites are done by one who is physically and ritually pure.[3] Here, to begin with, passages from the Suprabheda are cited. As soon as one gets up from bed he meditates on Śiva or Rudra in his heart according to his level of initiation. After reciting the mūlamantra or the praṇava without bindu and singing a few hymns he takes the necessary ingredients for snāna such as the stick (daṇḍa), clay, kamaṇḍalu, etc., goes outside the village, towards east or north. Fixing his look on the tip of his nose, body straight and free from any other thought he should defecate.

Passages from the Suprabhdedāgama defining the brāhmamuhūrta are cited. Some of the passages form the Jñānaratnāvali (an important but unpublished paddhati composed by Jñānaśiva) and the Sarvajñānottara cited here also give instructions for meditation on Śiva and the place of meditation (which is either the heart or the brahmabila = brahmarandhra). The Sarvajñānottara, incidentally, divides dhyāna into two types: gross (sthūla) and subtle (sūkṣma): while the former consists in [reciting] the bījamantra of Śiva the latter consists in meditating on Śiva as the pure effulgence.[4]

Then the list of articles to be carried by the ācārya: According to the Kālottarāgama they are clay, stick, cow-dung, flower, sesame, dried myrobalan fruit and kuśa grass; the Śivadharmottara just says that the kamaṇḍalu is very important one and insists that the ācārya goes to the river accompnied by a helper (śiṣya ?).

Nigamajñāna adds here that he is going to show incidentally the characteristics and measurements of daṇḍa, etc. for persons belonging to different castes. He cites quite a good number of passages from Acintyaviśvasādākhya, Suprabheda, Sarvajñānottara. In the same way regarding the metal and measurements for kamaṇḍalu also he cites from the Suprabheda, Ṣaṭsāhasrikā. The length of the daṇḍa varies according to the varṇa (caste) of the ācārya (for an ācārya belonging to the śūdra caste there is no daṇḍa).[5] Nigamajñāna then cites many texts such as the Sarvajñānottara, Ṣaṭsāhasrikā, etc. which refer to various metals such as gold, silver, copper, etc. out of which the kamaṇḍalu is made, its capacity, and its shape. The Suprabheda advises to follow the śilpaśāstra for making the kamaṇḍalu; the cleaning of the kamaṇḍalu, the quantity of purified and filtered water[6] with which it is to be filled are explained in the Sarvajñānottara. Then comes the kuśa grass a bunch of which is to be taken by the ācārya; we have instructions as to the time and place from where the kuśa grass is to be taken.

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[3] चतुराश्रमधर्मिणामपि शुचिना कर्म कर्तव्यमित्युक्तत्वात्। (p. 3)

[4] स्थूलं मन्त्रमयं प्रोक्तं सर्वायवसंयुतम्।
केवलं शिववीजं तु सर्वावयववर्जितम्।
...
ज्योतीरूपं परं शुद्धं तत् सूक्ष्मं परिकीर्तितम्।
For more details see *T. Ganesan, 2008* (forthcoming): Sarvajñānottarāgama (Yogapāda) with the commentary of Aghoraśiva, critically edited with introduction in Tamil and English and Tamil translation.
The Acintyaviśvasādākhya adds a very good hymn to be recited:
नमः शिवाय शर्वाय देवाय परमात्मने।
सदैकरूपरूपाय विकल्परहिताय ते।

The place one goes for defecation should be hundred feet away from the village towards east or north and four times more in case of a town or a city. The Jñānaratnāvali specifies many places such as sacrificial place, water, cultivable lands, the ground where dūrvā grass grows, the street, ponds, etc. that are to be avoided for defecation. The Śivadharmottara advises to cover one's head [with cloth] and to cover the ground with grass before defecation.There is a brief prayer to be uttered requesting the deva-s, sages and gaṇa-s to depart from that place so as to permit the ācārya to perform defecation.[7]

Cleaning the body and the teeth

Then the cleansing of body parts with clay are detailed. After that the act of brushing the teeth (dantadhāvana) is discussed specifying the lengths of the twig.[8] According to the Cintyaviśvasādākhya, for a person desirous of mukti, brushing the teeth daily is obligatory.

Bath (Snāna)

After that comes the ritual of bath (snāna). It is the basic prerequisite for the performance of all other rituals. It is of six kinds according to Kāmika[9] and

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[5] विप्राणां तु शिरोत्सेधं क्षत्रियाणां ललाटकम् ।
वैश्यानां नासिकोत्सेधं शूद्रादीनां तु वर्जयेत् । (Suprabheda)

[6] ततस्तां पूरयेत् पश्चात् वस्त्रपूतेन वारिणा । (Sarvajñānottara)

[7] अन्यत्र देवता ऋषयस्सर्वे गणा नागास्तथैव च ।
उत्तिष्ठ सर्वतश्चैव बहिर्भूमिं करोम्यहम् । (Śivadharmottara)

[8] Cintyaviśvasādākhya, Kriyākāṇḍakramāvali (Somaśambhupaddhati as it is popularly known), Jñānaratnāvalī are the texts cited regarding this topic.

[9] वारुणं च तथाग्नेयं मान्त्रं मानसमेव च ।

Nigamajñāna notes that eight kinds of snāna are mentioned elsewhere.[10] Of these, bathing in water is called vāruṇasnāna and it is a very important one.[11] The best (uttama) places to do vāruṇasnāna are the river, pool and big pond; the bath of medium kind (madhyama) is that done with water brought through pipes, temple tank and the lowest type (adhama) of bath is that done with well water, in a pit and with water stored in vessel.[12] The Kāmikāgama has an alternative for those who cannot take bath in a pond or a river. It suggests that the ācārya may, as well, take bath in hot water at his home seated on a stool (pīṭha).[13] The Cintyaviśvasādākhya seems to be very practical and its injunction appears to be feasible by all. For, according to it, the snāna is of four kinds: that done in the river, in the pond, in the water reservoir and in the well.[14] If there is no river, taking bath in the well is good or one may use stored water taken from the well by pitchers uttering the

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वायव्यं चैव माहेन्द्रं स्नानं षड्विधमीरितम् ।

[10] वारुणाग्नेयमाहेन्द्रं मारुतं मान्त्रमानसम् ।
पार्थिवं गौरवमित्यष्टौ स्नानान्येतेषु मध्यतः ।
The gauravasnāna according to Mṛgendrāgama, kp., 2: 6 is getting touched by the holy feet of one's guru on one's head.
गुरुपादाम्बुजालब्धमूर्ध्नो गौरवमुच्यते । (ibid.)
The Mṛgendrāgama (kp., 2:2) mentions seven types of snāna:
वारुणं तैजसं भौममानिलं दिव्यगौरवे ।
मानसं चेति सङ्क्षेपादेषां लक्षणमुच्यते ।

[11] दीक्षितो योऽधिकारी स्यात् योग्यः स्नानार्चनादिषु ।
तस्याधिकारयोग्यस्य स्नानमादौ च वारुणम् ।

[12] Interestingly Nigamajñāna refers to some passages from the Pauṣkarāgama which, in all probability, are part of the section on rites (kriyāpāda) and therefore, obviously not found in the present editions (that contain only chapters on doctrines, vidyāpāda)
नदीषु देवखातेषु पल्वलप्लवनेषु च ।
दीक्षितस्योत्तमं स्नानं पुष्करिण्यां तु मध्यमम् ।
कूपेयमं [कूपेऽधमं em.] स्नानमाहुर्गर्ते श्रेष्ठं प्रकल्पितम् ।
नवाष्टपञ्चभिः कुम्भैः शिवमन्त्रप्रकल्पितैः ।
स्नानं गृहेऽपि कर्तव्यं लिप्तायां भुवि दीक्षितैः ।
Cf. Kāmikāgama pūrva), snānavidhipaṭala, vv. 23-24:
नद्यः समुद्रगाश्चैव तटाकाश्च नदास्तथा ।
पल्वलाः प्लवनाश्चैव सङ्गमाः पुण्यतीर्थकाः ।
श्रेष्ठास्तु दीक्षितस्येह पुष्करिण्यां तु मध्यमम् ।
अधमा दीर्घिकाद्यासु कूपे चैवाधमाधमम् ।

[13] अथवा स्वगृहे शुद्धवारिणा शीतलेन वा ।
तप्तेन लिप्तभूमिस्थपीठस्थः स्नानमाचरेत् । (ibid. v. 40)
Women, children, those suffering from disease and royal personnages may take bath in hot water or upto their neck.

[14] नद्यां तटाके वाप्यां वा कूपे वापि चतुर्विधम् ।

mantra-s. Finally the text says that whether of small or large quantity the water which is very near a Śiva-temple is considered very holy and it is called śivagaṅgā[15] and therefore, bathing in that holy water is the best. According to the Dīptāgama taking bath at the confluence of the sea and the river (saṅgama) is crores of times greater than that done at the pond and bathing in the river is hundred times greater than that.[16]

Then the actual mode of snāna, applying the clay paste on the body, etc., the quantity of clay paste to be used and the aghamarṣaṇa mantra to be recited during the bath are all explained with many authoritative passages from many texts such as the Mṛgendrāgama,[17] Jñānaratnāvalī, Sārdha-triśatikālottara, etc. The Parākhya and the Jñānaratnāvalī, to cite a few, recommend control of prāṇa while bathing and while immersing fully oneself in water. According to the Parākhya controlling the breath controls the mind which in turn removes mental sins.[18]

Sandhyā worship as part of snāna

A long prose passage by Nigamajñāna describes the performance of sandhyā worship: those belonging to the first three varṇa-s are supposed to do the vedic sandhyā first and then the āgamic (astrasandhyā) while those who have renounced and those of the śūdra varṇa are advised to do astrasandhyā[19] alone. Rāmanāthapaddhati[20] is cited among others for the procedure of sandhyā. Then comes the performance of the mantrasnāna. According to the Suprabheda this snāna mainly consists in invoking the holy waters such as Gaṅgā (Jāhnavī) in the water in which one is going to do snāna thereby making it śivatīrtha and pouring it thrice on one's head with the kumbha (kalaśa) mudrā where each hand is visualized to be the sun and the moon. It is performed to remove the bad consequences caused due to the fish, frogs, snakes, etc. that live in that water. The Vīratantra prescribes showing the kalaśāmudrā with the two palms and holding the water in it.

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[15] अल्पं वा बहुलं वापि शिवालयसमीपगम् ।
सर्वतीर्थानि तत्स्थानि शिवगङ्गाभिधानतः ।
Śivadharma also has the same idea.
शिवलिङ्गसमीपस्थं यत्तोयं पुरतः शुभम् ।
शिवगङ्गेति तज्ज्ञेयं तत्र स्नात्वा शिवं व्रजेत् । (Śivadharma, 5: 214b-215a, IFP. T. 32)

[16] कोटिकोटिगुणं प्रोक्तं समुद्रस्सङ्गमो [समुद्रसङ्गमं ed.] भवेत् ।
तटाकात् सहस्रगुणितं [सहस्रगुणं ed.] नद्यां वा स्नानमाचरेत् [नद्याः स्नानं तदुत्तमम् ed.] ।

[17] Mṛgendrāgama (kp., 2: 12b-13a) recommends controlling of breath, immersing one's face in water and meditation oṇ the tārakamantra which, Nārāyaṇakaṇṭha interprets, as the praṇavamantra.

[18] प्राणवृत्तिनिरोधेन मनोवृत्तिं निरोधयेत् ।
मनोवृत्तिनिरोधेन पापं तु मानसं हरेत् ।

[19] Astrasandhyā mainly consists in offering of arghya to the orb of the sun (sūryamaṇḍala) three times with water reciting the astragāyatrī and doing the japa of this mantra:
ओं शिवास्त्राय विद्महे कालानलाय धीमहि।
तं नः शस्त्रः प्रचोदयात्।
While in Somaśambhupaddhati (Brunner, 1963) section 1, pp. 20-21 one finds the mantra as "oṃ astrāya namaḥ" Nigamajñāna gives us the entire astragāyatrī.

After this bath one may use powders of dried myrobalan fruit or any perfumed substance to apply on one's body and take bath. In fact the Kāmikāgama says one may, like a king, sit on a golden stool and use gold pitchers for snāna.[21] Vīratantra prescribes applying the cowdung on one's body.[22] Then there is the prose passage by Nigamajñāna detailing the final parts of the snāna rite and wearing the washed and clean vêtements.[23]

Acintyaviśvasādākhya prescribes that one should then wear a washed loin cloth (kaupīna) for which the measurements are specified.[24] It says that even a life long celibate (naiṣṭhika) may wear a loin cloth of saffron colour or a white one. As a general rule one is advised against wearing a single piece of cloth or a wet cloth during the performance of any rite. A detailed treatment of cleaning the vêtement is given in a few passages of the Śivadharmottara.[25]

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[20] This ritual manual has not yet been published. Passages from this text are also cited in the commentary Prabhā on the Kriyākramadyotikā of Aghoraśiva.

[21] Cf. Śomaśambhupaddhati (Brunner, 1963), section 1, p. 27:
चक्रवर्त्युपचारेण सुगन्धामलकादिभिः ।
स्नात्वोत्तीर्य च तत्तीर्थं संहारिण्योपसंहरेत् ।

[22] तैलं चामलकं युक्तमङ्गमालिप्य सर्वशः ।
गोमयेन पुनश्चैव उपलिप्य च स्नापयेत् ।

[23] Like this there are many such prose passages in different parts of the text which Nigamajñāna adds as a sum up at the end of a series of citations from various texts on a particular topic.

[24] The Cintyaviśva specifies that the ācārya should wear a girdle (mekhalā) made of fifty strands and of three aṅgula in breadth:
पञ्चाशत्सूत्रसंयुक्तं मेखलं त्र्यङ्गुलं सितम् ।

[25] Jñānaratnāvalī prescribes that one should wash the cloth already worn, the kaupīna and the night cloth (niśāvāsa) daily after śauca in the alkaline water (kṣāravāri).

The occasions such as coming into contact with dog, cat, country pig or birds that demand a complete bath and the method of its performance are enumerated in the Kāmika, Acintyaviśvasādākhya, Śivadharmottara[26] and the Vīratantra.

Preparation of bhasma and āgneyasnāna

Then comes the bhasmasnāna – bathing by the holy ashes – which is also called āgneyasnāna. The Mataṅgapārameśvarāgama states clearly that only those who bathe regularly and daily in water are eligible to do āgneyasnāna.[27] Incidentally many passages that speak the greatness of the five divine cows, their descent from heaven, etc. are referred by Nigamajñāna especially from the texts such as the Suprabheda, Śivadharmottara,[28] Svāyambhuva, etc. This is followed by the detailed instructions to prepare the holy ashes out of cowdung,[29] along with the procedures for taking the cowdung.[30] The ash thus prepared is divided into four kinds: kalpa, anukalapa, upakalpa and akalpa. The Acintya-viśvasādākhya specifies the aromatic substances such as the powders of camphor and fragrant flowers like ketakī[31] to be added to the ash and it is to be kept in a copper vessel or in a clay pot. The Kāmikāgama says that one may take the ash-bath (bhasmasnāna) in three sandhyā-s or as one wishes.[32]

After this comes the vidhisnāna which, as described in the Kāraṇāgama is washing one's feet and hands, taking handful of bhasma in one's hand and after reciting the mantra-s (not specified here, but so in the

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[26] Śivadharmottara gives detailed prescription for doing the special snāna after shaving.

[27] एवं सकृद्यथाशक्ति स्नातोऽम्भसि दिने दिने ।
भस्मस्नानेऽधिकारी स्यान्नान्यथा मुनिपुङ्गव ।

[28] नन्दा भद्रा च सुरभिः सुशीला सुमनास्तथा ।
इति गोमातरः पञ्च शिवलोकव्यवस्थिताः ।

[29] The Acintyaviśvasādākhya gives the procedure for making the cowdung into small balls, drying them in the sun and putting it into fire to prepare the ashes. For each act separate mantra-s such as vāmadeva, sadya, etc. should be recited.

[30] The Santānāgama gives detailed procedure for receiving the cowdung when it falls on the ground. It divides it into three kinds—śāntika, pauṣṭika and kāmada—and explains each one. Interestingly, for persons of four different varṇa-s cows of four different colours are specified from which cowdung is to be collected.
ब्राह्मणस्य तथा श्वेता रक्ता वै क्षत्रियस्य तु ।
पीतवर्णा तु वैश्यस्य कृष्णा शूद्रस्य चोच्यते ।

[31] कर्पूरोशीरह्रीबेरकेतकैश्चम्पकैस्तथा ।
दमेनेशानमन्त्रेण जपेत्तस्माद्विशेषतः ।

[32] The Makuṭāgama gives the visualization of the god, Bhasma.

Kāmika, Acintyaviśvasādākhya, etc.)[33] applying on all parts from head to foot and then wearing three horizontal lines with the ashes mixed with water (tripuṇḍra) on different parts of the body from head to foot reciting the brahmamantra-s beginning from Īśāna.[34] The length of the three lines is specified in the Dīptāgama[35] for persons of different varṇa-s and, similarly, the different places on the body on which the tripuṇḍra is to be worn varies from the maximum of thirty two to a minimum of five as detailed in the Acintyaviśvasādākhya from which cites Nigamajñāna a large portion.[36]

Other types of snāna

The mānasasnāna is the next which consists, first, in washing one's hand and feet, performing the prāṇāyāma thrice and then meditating that one's body from head to foot is fully submerged in the nectar coming out from the supreme śakti.

The procedure for doing the mantrasnāna (probably different from the one detailed above) is described in the Kāraṇāgama: It mainly consists in first cleaning oneself and taking water in the vessel and touching all parts of the body from head to foot reciting the vyomavyāpipadamantra, saṃhitāmantra (five brahmamantra-s and six aṅgamantra-s) and the mūlamantra.

The divyasnāna is mentioned next: It consists in first washing ones' hand and feet and walking seven steps towards east with raised hands reciting either the mūlamantra or the Īśānamantra. The Kāraṇāgama specifies that one walks thus when there is both rain and sun. So doing one becomes free from all the great sins (mahāpātaka). This snāna is also known as māhendra and divya according to the Kāraṇāgama.

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[33] पञ्च ब्रह्म षडङ्गैश्च निवृत्त्याद्यभिमन्त्रितम् ।
शोधितं चास्त्रमन्त्रेण मूर्धाद्यङ्गानि धूलयेत् ।

[34] A naiṣṭhika or a saṃnyāsī does so from foot to head reciting the mantra-s from sadya.

[35] सप्ताङ्गुलसुविस्तारं ब्राह्मणानां विधीयते ।
पञ्चाङ्गुलसुविस्तारं क्षत्रियाणां त्रिपुण्ड्रकम् ।
चतुरङ्गुलं तु वैश्यानां त्रिपुण्ड्रं सर्वकामदम् ।
त्रयाङ्गुलं तु शूद्राणां स्त्रीणामेकाङ्गुलं भवेत् ।

[36] According to the Santānāgama brahmins apply the ash from head to foot, kṣatriya and the vaiśya from below the neck while a śūdra does not apply at all and instead wears only three lines, tripuṇḍra.

The vāyusnāna consists in walking towards north in the midst of dust raised by the cows so that the dust settles on one's body by reciting the kavacamantra[37] and this type of snāna is deatiled in the Acintyaviśvasādākhya.

Then the gauravasnāna is desribed: it is done by holding the feet of one's deśika (ācārya) on one's head by reciting the śivamantra after duly clening oneself and after having done the sakalīkaraṇa. Nigamajñāna cites from the Mṛgendrāgama.[38]

The pārthivasnāna is performed by taking the holy water of Gaṅgā, etc. and sprinkling on the body from head to foot by reciting the saṃhitāmantra. If no such holy water is available one may take the clay or the sand from those rivers and wear it as tripuṇḍra from head to foot reciting the same mantra.[39] In closing the discussion on the subject of snāna Nigamajñāna says that among these types of snāna discussed it is the vāruṇa, āgneya (bhasma), mānasa and the malasnāna that are the obligatory ones while the divya, etc. are occasional. The authority of the Brahmaśambhupaddhati is cited here according to which four types of snāna beginning from the māhendra are occasional. While discussing the occasions that call for those types of snāna the Mataṅgapārameśvara considers that after touching an uninitiated person the initiated person should do the āgneyasnāna and if he comes into contact with persons of other varṇa he has to do the vāruṇasnāna.

Sandhyā rite

The next section treats the sandhyā rite. It mainly consists in the performance of ācamana,[40] nyāsa, sakalīkaraṇa, prāṇāyāma and offering arghya with water by reciting mantra-s. It is performed by sitting on a flat seat according to the Jñānaratnāvalī and sitting in a special posture called matkuṭāsana (kukkuṭāsana ?). To define this āsana Nigamajñāna cites passages from the Bharata which is probably the Nāṭyaśāstra of Bharata. Performing the ācamana for three times, with meditation on the three tattva-s – ātmatattva, vidyātattva and śivatattva –, wiping the lips, sprinkling water on head and other parts of the body by uttering the mūlamantra, touching the head, eyes, arms, ears, heart, etc. with one or more fingers uttering the hṛadyamantra constitute the sandhyā worship. The parts of the body to be touched vary in different texts (Cintyaviśva, Kāmika).

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[37] According to the Mṛgendra the saṃhitāmantra is to be recited.

[38] शुचिर्मूर्ध्ना गुरोः पादौ बिभृयाच्छिवमुच्चरन् ।

[39] Here also Nigamajñāna cites from the Mṛgendrāgama.

[40] सङ्ग्राह्य माषमग्नाम्बु सव्यपाणिपुटेन च ।
संवीक्ष्याङ्गुष्ठमूलस्थब्रह्मतीर्थेन तत्पिबेत् ।

Then comes the sakalīkaraṇa an important rite and a basic prerequisite for all other rites. It consists in doing, first, one or more of the three nyāsa-s – sṛṣṭinyāsa, sthitinyāsa and the saṃhāranyāsa. While the person with family does the sṛṣṭinyāsa the brahmacārī does the sthitinyāsa and the vānaprastha and the saṃnyāsī do the saṃhāranyāsa. Texts such as the Santānasaṃhitā, Bhīmasaṃhitā are cited for explaining their procedures. Finally Nigamajñāna, as usual, adds a long prose passage elucidating the procedure of sakalīkaraṇa: Basically, as described in the Acintyaviśvasadākhya which Nigamajñāna follows closely, sakalīkaraṇa[41] includes karanyāsa and aṅganyāsa and it amounts to imposing the whole form of Sadāśiva on oneself by uttering the brahmamantra-s and others such as the amṛtabīja and meditating oneself to be engulfed by the orb of the supreme śakti (śaktimaṇḍala). The procedures given in the Kāmika, Kālottara, Ajita and the Vīra slightly vary among themselves. The Sarvajñānottara says that one should visualise oneself to be possessing the same form as that of Śiva.[42] Thus protected by these mantra-s the person is not liable to be attacked by various obstacles.[43] Then, he makes the ordinary water to be śivatīrtha by seeing it with divine vision (nirīkṣaṇa); by showing aṅkuśamudrā and protecting it with astramantra he makes it nectar (amṛta) by śaktimantra.

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[41] The Acintyaviśvasādākhya also defines (a shortened version?) sakalīkaraṇa as imposing the hṛdaya and other mantra-s onto the fingers starting from the small finger and ending with the index:
सकलीकरणं पश्चात् कनिष्ठाङ्गुष्ठकान्तकम् ।
हृदादिमन्त्रविन्यासः सकलीकरणं भवेत् ।

[42] शिवस्य यादृशं रूपं तादृशं चिन्तयात्मनि ।
शिवमन्त्रन्यासमिदमात्मनस्तु सदा कुरु ।

[43] Nigamajñāna cites a few passages of unknown origin which describe very clearly how each of the aṅgamantra-s—hṛdaya, kavaca, etc.—protect each limb of the person and how he becomes like a soldier (bhaṭa) invincible by petty obstacles just as garuḍa is invincible by snakes (dṛkśravāḥ):
हृदयं यत् परित्राण बद्धपट्टवदाहितम् ।
शिरश्च तच्छिरस्त्राणं शिरसः परिवेष्टनम् ।
चूलिका मस्तकत्राणमङ्गत्राणं च कङ्कटम् ।
करे शस्त्रे गृहीते तु भीषणो भटवत् स्थितः ।
क्षुद्राणामप्रधृष्यः स्यात् तार्क्ष्यो दृक्श्रवसामिव ।

Incidentally, the factors to decide the correct time for doing the sandhyā rite in the morning, at noon and at dusk are explained on the basis of many passages and, accordingly, sandhyā is divided into the best, medium and of lowest types.[44] The deśika is to perform the fourth sandhyā worship apart from the three usual ones. The sandhyā at dawn is to be meditated as Brāhmī, at noon as Vaiṣṇavī and at evening as Raudrī. The individual meditations on each one of them is given in the Acintyaviśvasādākhya and the highest one, namely, the fourth is at midnight. The rite of mārjana is then done which is but sprinkling one's head by uttering the vauṣaṭ mantra after duly purifying the water taken in one's left hand by uttering the hṛdayamantra. As part of it removal of sins (aghamarṣaṇa) is also done which is effected by holding some water in one's right palm and visualising that dharma enters into oneself by inhalation through the left nostril and the water to have become pure white and with a glance through it on the left palm. Then, after ācamana one makes oneself covered by the kavaca. Then one offers arghya with the water mixed with flower, rice, etc. meditating on Sadāśiva to be residing at the centre of the orb of the sun (ādityamaṇḍala) by uttering the mantra *oṃ hāṃ hauṃ śivāyārghyaṃ svāhā*. Then follows the recitation of the Gāyatrīmantra as specified in the śaiva tradition.[45] The Jñānaratnāvalī has many passages on the dhyāna of goddess Gāyatrī.[46]

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[44] The Cintyaviśva as quoted by Nigamajñāna mentions a fourth sandhyā at midnight visualized to be the union of Śiva and Śakti and which is to be worshipped by jñānī-s:
उत्तमा परमा सन्ध्यामर्धरात्रौ विशेषतः ।
शिवशक्तिस्वरूपेण चेकत्वेनेकतां गता ।
Cf. also
ज्ञानिनां परमाः सन्ध्याश्चतस्रो विदधेऽधुना ।
एकैवानेकतां याति शिवशक्तिरुपाधितः । (Somaśambhupaddhati, vol.I, 1: 61)
The Mohaśūrottarāgama referred by Nigamajñāna seems to mention another (?) sandhyā for the yogī-s which, according to it, is at the end of the sun and the moon and which is of pure consciousness (śuddhabodhamaya):
ज्ञानिनां कथितं किं च [योगिनां em. योगिनीं ms.] कथ्यते हरे ।
अन्ते सूर्यस्य चन्द्रस्य द्वे सन्ध्ये प्राणयोगिनाम् ।
परयोगेन कथिता त्वन्यथा मम शूलिना ।
शुद्धबोधपदावस्था आत्मनो या शचीपते ।

[45] The Kāmikāgama prescribes that one offers arghya by standing in the morning, either sitting or standing in the noon and by sitting in the evening. The Jñānaratnāvalī prohibits one from reciting the Gāyatrīmantra standing in water since gāyatrī representing the sun which is of the form of fire is opposed to water.
शुष्कवासं वसानोऽपि गायत्रीं न जले जपेत् ।
सूर्यानलात्मिकां नित्यं विरोधाद्वारितेजसोः ।

[46] ओं नमो महेशाय विद्महे महादेवाय धीमहि ।
तन्नः शिवः प्रचोदयात् । is the Gāyatrīmantra specified by the Jñānaratnāvalī.

Another alternative Gāyatrīmantra[47] is also given here. After reciting the mantra either for twenty times or for hundred and eight times (by which one crosses the ocean of transmigration) one should meditate that Gāyatrī has entered again the orb of the sun. After that one performs mantratarpaṇa and then the tarpaṇa for deva-s, pitṛ-s, etc. are to be performed. Young men also are eligible to do this tarpaṇa. Nigamajñāna gives the procedure of doing this tarpaṇa in detail if one can do so.[48] The procedure and the way of wearing the upavīta during the rite of tarpaṇa are given in the Kālottara and the fingers to be used during the rite in the Kāmikāgama. Then we have a more detailed procedure of tarpaṇa.

After performing the tarpaṇa arghya is offered finally to Śiva thrice uttering the mantra[49] visualizing Him to be at the centre of the sun. Then follows the recitation of the [śiva]gāyatrīmantra.

The ācārya, then, enters into the chamber or the place of worship (pūjāsthāna) which has already been purified by cleaning, etc.

Place of worship

Nigamajāna states that for the purpose of worship one may construct a chamber in a pleasing spot such as the bank of a holy river, śaiva holy place or a garden. The Suprabhedāgama mentions different grades of greatness of the place surrounding a śivaliṅga which is svayambhu or installed by men, etc. It also states that [an iṇitiated person ?] should not live even for awhile in a place where there is no temple of god (devasthāna).[50] The Kālottarāgama and the Kiraṇāgama state that one may also set apart a place in one's own house in the north-east direction exclusively for śivapūjā. Nigamajñāna adds a long passage detailing the procedures of construction of the worship chamber (pūjāsthāna). The type of soil, the procedure for initial examination of the ground on the basis of its colour, odour and taste and the resultant qualities are all minutely noted by Nigamajñāna. The measurements of the chamber, its form and basic decorations are also mentioned. It is in fact, a temple with the sanctum sanctorum, the front maṇḍapa, etc. At the centre of the sanctum one places the box containing the liṅga that one worships daily and here we find instructions for constructing a raised platform (pīṭha) at whose centre a beautiful lotus is drawn on which is spread a seat with covering, an ivory seat is placed on the western part where a golden lotus pīṭha is kept. Over the seat on the top a canopy with pearls and decorated with flags is spread and inside the chamber pleasant smelling incenses are burnt.

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[47] ओं हौं हीं गायत्र्यै नमः अभीष्टदायिके ।

[48] The Kāmikāgama specifies that svāhā is to be used in the mantra-s for deva-s, namaḥ for sages, vaṣaṭ for human beings, vauṣaṭ for the bhūta-s and svadhā for pitṛ-s.

[49] ओं हां हौं शिवायार्घ्यं स्वाहा ।

[50] देवस्थानं विना यत्र एककालं न वासयेत् ।

Worship of the sun

One enters the chamber after washing the feet and begins the worship of sun (sūryapūjā or saurapūjā as it is referred often in the āgama-s and in the ritual manuals). It is done at the place between east and north-east and here Śiva is conceived to be of the form of the sun. For the objection why Śiva is worshipped in the form of the sun and not in any other form such as moon (Candra) though Candra is also one of the forms of Śiva, Nigamajñāna answers that in the scriptures (śāstra) only worship on six supports are mentioned which are: sun (sūryopasthāna), one's own self (ātmejyā), the liṅga, fire (agni), one's guru and the book [of āgama].[51] Nigamajñāna also says that since Sūrya and Śiva are non-different[52] sun-worship is advised.

According to the Aṃśumadāgama the saurapūjā is of two types: cakrapūjā and berapūjā: Either it is done on a maṇḍala, lotus, cakra, etc. drawn on the floor or on the idol.[53] Many passages from the Kāraṇāgama are cited which give the details of drawing the maṇḍala which is also called sauracakra.[54] One should face east while doing the sun worship. The karanyāsa and the aṅganyāsa are done at the beginning. In the worship use of red sandal paste (raktacandana) and red flowers are advised. While offering arghya one may recite either the mantra *oṃ hrāṃ hrīṃ saḥ śivasūryāya namaḥ* or the śivagāyatrīmantra. Then follow the worship of guardians of the entrance (dvārapāla), Daṇḍī and Gaṇeśa and meditation of the seat (āsana) with four legs represented by four lions of white, red, yellow and green colour which are seated showing their backs mutually (anyonyapṛṣṭhadarśinī). On the top of this seat a fresh white lotus with eight petals on which each of the eight śakti-s are seated is meditated over which Sūrya, accompanied by his two spouses – Uṣā on the right and Pratyuṣā on the left – is meditated. He who has renounced meditates Sūrya as being single faced and holding two lotuses on his two hands. After that many mudrā-s such as dhenu, goviṣāṇamudrā are shown and the worship of the āvaraṇa which is constituted by the eight other astral deities (graha) beginning from the moon (Soma) is done. Finally Sūrya is bidden adieu except when he is worshipped in such supports such as a maṇḍala. Just as there is the worship of Caṇḍeśa at the end of worship of Śiva so also at the end of sūryapūjā Tejaścaṇḍa is worshipped in the northeast on a maṇḍala drawn with the cowdung.

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[51] सूर्योपस्थानमात्मेज्या लिङ्गाग्निगुरुपुस्तकम् ।
इति नित्यं समाख्यातं षडाधारं शिवार्चनम् । (Mohaśūrottara)

[52] आदित्यं च शिवं विद्याच्छिवमादित्यमेव च ।
उभयोरन्तरं नास्ति आदित्यस्य च शिवस्य च । (Vātulāgama)
The Aṃśumadāgama says that Sūrya is of the form of Śiva with attributes (sakala) while Śiva is without attributes (niṣkala).

[53] सौरं प्रतिमबेरे च चक्रे वापि समर्चयेत् ।
स्थण्डिले पद्ममालिख्य यथा पूर्वोक्तमार्गतः ।
According to the Sūkṣmāgama sun worship can be done on a shield (kheṭaka) or on the floor (bhūtala): खेटके भूतले वापि सौरपूजां समारभेत् ।
The Vijayāgama prescribes that sūryapūjā can be performed either on a maṇḍala drawn on the floor or on an image made of precious stones:
मण्डपे वापि कूटे वा मण्डले वा विशेषतः ।
सौवर्णताम्रमाणिक्यप्रवालप्रतिमासु वा. ।

[54] वृत्तं त्र्यश्रं च वृत्तं च षडश्रं वृत्तयुग्मकम् ।
अष्टाश्रं च कलाश्रं च सौरचक्रं प्रकीर्तितम् ।

Śivapūjā

The next chapter deals very elaborately with the śivapūjā. Nigamajñāna begins with the explanation of the word 'yajana' which generally means worship. He cites the explanation, "yajanadevapūjāsagatakaraṇadāneṣu" and explains that deva is Śiva and pūjā is the coming closely together of the worshipper and the worshipped and the bestowing of power by the god on the worshipper due to the offerings such as arghya, pādya, etc. The liṅga is chosen as the support because all holy waters and holy places are present in the base of the liṅga.[55] The Dīptāgama gives another explanation: Just as there is the mark of gender for men so also the śivaliṅga is the identifying mark of Sadāśiva.[56] Nigamajñāna also refers to an unknown source according to which the word liṅga is derived from the verbal root 'liṅgi' which means making variegated decorations;[57] applying this explanation, Nigamajñāna continues, by the word liṅga the supreme effulgence (pārameśvaraṃ tejaḥ) is meant which marks the world by its acts of creation

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[55] पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ।
वसन्ति लिङ्गमूले तु तस्माल्लिङ्गं समर्चयेत् ।

[56] पुरुषस्य तु यच्चिह्नं पुरुषव्यक्तिकारणम् ।
सदाशिवस्य तल्लिङ्गं शिवलिङ्गमिति स्मृतम् ।

[57] लिङ्गि चित्रीकरणे इति धात्वर्थगत्या लिङ्ग इति ।

(sṛṣṭi), sustenance (sthiti), etc.[58] The word pūjā is explained in the Santāna-saṃhitā as that rite which fulfils all desires and bestows knowledge on the worshipper.[59] The Kālottarāgama explains that though Śiva accepts the worship done on other supports He is much pleased by the worship done on a liṅga. Further, the worship though incomplete in many respects becomes complete if it is done on a liṅga.[60]

The worship is of two kinds, that which is done for the sake of others (parārthapūjā) and that done for one's sake (ātmārthapūjā). While the parārthapūjā is done on a liṅga which is either manifested of its own in one of the sixty eight holy places [where Śiva is said to have manifested himself], or to those installed by sages or by men, in a temple in the village, in a holy place, on top of a mountain, etc., the ātmārthapūjā is done on a liṅga given by the guru at the time of initiation or on a sacrificial floor (sthaṇḍila).

The supports for the ātmārthapūjā according to the Makuṭāgama are the body of one's guru, an auspicious liṅga, the sacrificial floor (sthaṇḍila), one's own self, a temporary maṇḍala or water.[61] According to the Ajitāgama among the twelve temporary supports (kṣaṇikaliṅga) listed below, sand, rice and cooked rice are prescribed for the brahmins; the clay from [holy] rivers, cow-dung and butter are for royal personages; for vaiśya-s fruits and sandal paste are recommended while for the śūdra-s kūrca, flower garland (mālya) and jaggery (gula) are prescribed. Nigamajñāna cites from the Suprabhedāgama and the Aṃśumadāgama which mention various fruits attained by worshipping the temporary liṅga-s listed above. Under this category pictures of Śiva drawn on the wall or painted on a cloth are also included.[62] According to the Acintyaviśvasādākhya, for the ātmārthapūjā, liṅga is the best and it is of three kinds: those made of granite and stones, those made out of metals and those made of precious stones.

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[58] लिङ्गितं चित्रितं येन जगत् कृत्यैश्च पञ्चभिः ।
तत्तेजः शाम्भवं लिङ्गं भाक्तं तद्भक्तिभूमिकम् ।

[59] पूर्यंते सर्वकामार्थं जायते ज्ञानमात्मनि ।
पूरणाज्जायते यस्मात् पूजाशव्दमिहोच्यते ।

[60] असम्पूर्णा कृता पूजा मन्त्रद्रव्यक्रियागुणैः ।
तथापि लिङ्गे सम्पूर्णा पूजा भवति षण्मुख ।
Nigamajñāna cites an unknown source acording to which those who desire for accomplishments (siddhi) should worship an immovable liṅga while those desirous of both enjoyments and liberation (bhuktimukti) should worship a movable liṅga (calaliṅga).

[61] सैकतं तण्डुलं चैव नदीमृद्गोमयं तथा ।
नवनीतं च रुद्राक्षं भस्मचन्दनकूर्चकम् ।
पुष्पमाला गलां [गुलं em.] पिष्टं क्षणिक [कं] द्वादशोच्यते । (Kāraṇāgama)

[62] The Aṃśumadāgama states that pictures are of three kinds: that drawn with mortar or cement (saudhaja), drawn on the wall (bhitticitra) and that drawn on the cloth (paṭacitra).

The ātmārthapūjā is of two types – internal worship (antaryāga) and external worship (bahiryajana). For those who have renounced the world and the yogī-s the former is prescribed and for others both the types. The Aṃśumadāgama states that even when a person is ritually polluted (āśauca, sūtaka) he should not omit the performanace of ātmārthapūjā or, at least the antaryāga. The above mentioned rule is for the persons belonging to the śuddhaśaiva-s whereas during the āśauca the brahmin-s can make one of his relatives do the pūjā and he himself may offer only the flowers (puṣpāñjali). In the same way a woman during her mensus does only the antaryāga for the first three days and on the fourth day, after taking the pañcagavya she commences her regular worship. If one's own liṅga is stolen he should remain without food but subsist on coconut water, etc. for forty days and if it is regained he would recommence his regular worship after initial purifications. During that period he should do daily the antaryāga; he may even take a new liṅga or worship that of his guru and on any account he should not omit the śivapūjā till his death.[63]

The ātmārthapūjā is done for the purposes such as getting physical well-being, longevity, fame, etc. The Sūkṣmāgama states that it is of three types: *śuddha* when only Śiva is worshipped, *kevala* when Śiva and His Śakti are worshipped and *miśra* when Śiva is worshipped along with His retinues beginning with Sūrya and ending with Caṇḍa.[64] The Kāraṇāgama gives a list of fruits attained by worshipping one, two or more liṅga-s upto nine liṅga-s.

Nigamajñāna states that all persons including women are qualified to do the ātmārthapūjā. He cites many passages from the Aṃśumān, Makuṭa,

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[63] तस्मात् सर्वप्रयत्नेन मरणान्तं यजेत् सदा ।

[64] शुद्धं वा शक्तिरहितं केवलं शक्तिसंयुतम् ।
सौरादिचण्डपर्यन्तं मिश्रं चैव प्रकीर्तितम् ।
The Aṃśumadāgama has three types of ātmārthapūjā in a different way: *kevala* where only the liṅga is worshipped, *sahaja* where the liṅga accompanied by Gaṇeśa, Skanda, Śakti and Vṛṣabha are also worshipped and *miśra* where along with the liṅga other forms of Śiva (classified under twenty-five forms of Maheśvara) are also worshipped. Again the same text has another three kinds: *uttama* which is done by reciting the śivamantra-s (most probably from the śaivāgama-s), *madhyama*, done by reciting the śivamantra-s from the veda-s and *adhama* which is done by reciting only the vedamantra-s. For, the Kāmikāgama avers that there is no mantra equal to the śaivamantra.

Santāna, Suprabheda, etc. in support of this. All of them are unanimous in stating that not all persons are qualified to do the parārtha worship.

The importance of ātmārthapūjā is well brought out by the Kāraṇāgama passage which states that an ādiśaiva should first do the ātmārthapūjā before doing the parārthapūjā. If he omits doing the ātmārthapūjā and does only the parārthapūjā then the worship is without its life (self)[65] for which one should atone. The Vīratantra says that for one's maintenance doing the parārthapūjā is not an offence and it is, in fact, the own duty of an initiated ādiśaiva.[66] An uninitiated person even if well versed in all the four veda-s should not touch a śivaliṅga and should not venture to do parārthapūjā for his maintenance.[67] The same division of *uttama*, *madhyama* and *adhama* applies to the fire worship (agnikārya) also.

According to the Santānāgama only those persons coming in the lineages of the sages namely, Kauśika, Kāśyapa, Bhāradvāja, Gautama, Atriputra and Parāśara are qualified to do the rites based on the Veda and the śaivāgama-s.[68] Those belonging to kṣatriya varṇa and vaiśya also can follow this pattern while the śūdra-s and mixed varṇa (anuloma) do the rites without uttering the mantra-s.[69] In the same way, brahmins and kṣatriya-s during pūjā recite the pañcabrahmamantra, ṣaḍaṅgamantra, mantra-s of Vāmā and other śakti-s and śivagāyatrī and perform aṣṭatriṃśatkalānyāsa, śrīkaṇṭhanyāsa, etc., the vaiśya-s and the śūdra-s recite all others except Vāmā and other śakti-s, the śivagāyatrī and the aṣṭatriṃśatkalānyāsa.

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[65] आत्मार्थं न यजेद्यत्र परार्थं च यजेद्यदि।
आत्महीनं यजेदत्र परार्थयजनं कृतम् ।

[66] भृत्यर्थं सर्वदा कालमादिशैवः शिवं यजेत्।
तच्च स्वधर्मानुष्ठानं न दोषाय प्रकल्पते।

[67] अदीक्षितश्चतुर्वेदी शिवलिङ्गं न स्पृशेत् ।

[68] कौशिकः काश्यपश्चैव भारद्वाजस्तथैव च ।
गौतमश्चैव देवेशि अत्रिपुत्रः पराशरः ।
एषां कुलेषु संजाता [संजात em.] उपस्थानादिकर्मणि ।
वैदिकैस्तान्त्रिकैर्युक्तान् [युक्ताः em.] क्रियान् [क्रियाः em.] सर्वान् [सर्वाः em.] समाचरेत् ।

[69] According to the Ṣaṭsāhasrikāgama, apart from the persons belonging to the first three varṇa-s — brāhmaṇa, kṣatriya and vaiśya — those born in the śūdra varṇa are also eligible to do the worship of movable liṅga (calaliṅga) if they strictly follow the śaiva rules of observances (śaivācāra), are devoted to Śiva, desist from taking meat and are initiated by brahmins belonging to the ūrdhvatantra lineage. It is not clear what is referred by ūrdhvatantra. Probably it may refer to the ūrdhvaśaiva branch.
शैवाचारक्रियासक्ताः शूद्रास्ते मांसवर्जिताः ।
ऊर्ध्वतन्त्रमुखाचार्यवर्ये विप्रे तु दीक्षिताः ।
शिवभक्तास्तु ये तेषां पूजा कार्याऽन्यथा न हि ।

In the worship there is the division of certain rites as subsidiary (aṅga) and primary (pradhāna or prādhānika). In the case of worship in the paintings and drawings those rites done in front of them are considered as aṅga while others are prādhānika. Various texts prescribe different combinations of rites as part of the ātmārthapūjā. While the Suprabheda says that the ātmārthapūjā can be done upto the offering of dīpa or cooked food the Ajitāgama states that one may omit the worship of entrance (dvārapūjā), ringing of the big bell (mahāghaṇṭā) and the daily festival (nityotsava), etc. The Vātulāgama and the Yogajāgama give a list containing forty offerings (upacāra). While according to the Kāraṇāgama one may do the ātmārthapūjā once or twice the Svāyambhuva advises three times worship and the Niśvāsa prescribes ātmārthapūjā for four times of which the last one is to be done at midnight. The Kāmikāgama and the Aṃśumadāgama say that one may do according to once capacity any time with any number of offerings[70] and even when the fixed time has lapsed one need not do any prāyaścitta. When a person is sick or mentally affected he may just wash his legs and wear the holy ashes and do the worship. If he is unable to do even that, he may just touch the liṅga after placing a flower on his head and recite the mūlamantra. In this connection Nigamajñāna cites a passage from the Merutantra which says that if the living beings have just a look at or worship a liṅga then they attain the state of lord of gods.[71]

The measures of the various ingredients offered are then discussed. Here also we have many different prescriptions in various āgama-s. According to the Kāmika, for the svayambhu liṅga and for the bāṇaliṅga these measures are strictly to be followed while for the liṅga worshipped in the ātmārthapūjā one may offer any measure as one likes. In fact he mentally thinks of those ingredients for which also the Kāmika specifies the measures and then offers them.[72]

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[70] यथा सम्भवकालेषु यथासम्भवनाडिका ।
कालातिक्रमणे प्राप्ते प्रायश्चित्तं न कारयेत् ।

[71] लिङ्गस्य दर्शनं वाथ लिङ्गस्यार्चनमेव वा ।
विद्यते यदि जन्तूनां भवन्ति त्रिदशाधिपाः ।
Nigamajñāna also cites passages from the Mohaśūrottarāgạma and the Kāmikāgama which speak about the transient nature of the world and hence, advise people to take to the worship of śivaliṅga.

[72] तथा नैवेद्यं च जलं पुष्पं वस्त्रं गव्यं सगन्धकम् ।
पूजको मनसा ध्यात्वा सङ्क्षेपात्मार्थसंयुतम् ।
Finally it says that
पुष्पं गन्धं च नैवेद्यं जलं वस्त्रोपचारकम् ।
इच्छया यजमानस्य आत्मार्थयजनं कुरु ।

Thus after explaining the preliminaries and the greatness of worship of śivaliṅga Nigamajñāna commences to discuss the rite of worship:

First he does the ācamana, wears the bhasma and rudrākṣa[73] and after doing the sakalīkaraṇa[74] takes the vessel containing the sāmānyārghya that has already been purified by reciting the astramantra and by the rite of looking at (nirīkṣaṇa). The worship of the door (dvāra) and of the guardians (dvārapāla) is next performed. The dvārapūjā is begun with that of the western entrance.[75] Gaṇeśa is worshipped on the right door jamb, Sarasvatī on the left, Lakṣmī at the centre, Nandī and Gaṅgā on the right while Mahākāla and Yamunā on the left door jamb.[76] Nigamajñāna here cites passages also from the Jñānaratnāvalī that give the visualization (dhyāna) of these deities.[77] The Acintyaviśvasādākhya gives the details of the worship of these deities of the entrance, and then prescribes the removal of the celestial obstacles by looking at (nirīkṣaṇa) and reciting the mantra *oṃ hauṃ śivāya namaḥ*. Then one has to ward off the obstacles form the intermediate region lying between the sky and the earth (antarikṣa) by showing the nārācamudrā and reciting *oṃ haḥ astrāya phaṭ*. The terrestrial obstacles are removed by hitting the ground with the left heel.[78] After that he enters the chamber placing his right foot first and holding the right side.[79] Then, facing west he worships the śivāstra, Nandikeśvara along with his spouse Suyaśā. According to the Aṃśumadāgama one may worship all the dvārapāla-s as a group uttering the mantra *sarvebhyo dvārapālebhyo namaḥ.*

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[73] The greatness and efficacy of wearing rudrākṣa during worship and other special holy occasions on head, neck, shoulders and other parts of one's body are very much emphasized in many āgama and other purāṇa-s; Nigamajñāna cites many of them here. Some of those points discussed in Nigamajñāna I's Tamil text Uruttirākkaviciṯṯam are also referred here, of course, with supporting passages from the āgama-s such as the Kālottara and an unnamed purāṇa. The Kālottara prescribes that one should wear rudrākṣa beads during worship, homa and on holy occasions; all persons belonging all the four varṇa-s are eligible to wear them; all women are eligible to wear them after due purifications and this text also specifies the mantra-s for that.

[74] This rite, as already explained, is performed in order that the worshipper first, himself becomes Śiva and then commences the rites:
अलङ्कृत्य स्वकं देहं शिवमन्त्रैयथाक्रमम् ।
शिवीभूतः सुदीप्तात्मा शिवस्यार्चनमारभेत् । (Sarvajñānottara)

[75] For the question why it should commence with the western one Nigamajñāna replies that according to many āgama-s and the ācārya- s who have composed ritual manuals (paddhati) the western entrance is the most important one and is prescribed in all these texts and since the Acintyaviśvasādākhya and the Makuṭa prohibit the worship of the southern entrance and since all other entrances except the western are clubbed together in worship only the worship of the western entrance is prescribed. Nigamajñāna also refers to the Sūkṣmāgama passage which prescribes worship of the western doorway and the offering of food to the eastern face of Sadāśiva.
द्वारं पश्चिमेदेशो च नैवेद्यं पूर्ववक्त्रके ।

[76] Nigamajñāna, here, cites passages from the Sūkṣmāgama.

[77] One may also profitably refer to the Pañcāvaraṇastava of Aghoraśivācārya, IFP/EFEO no. 102, 2005 for more details on the visualization of these and other deities.

The water for the arghya and for all ritual purposes is to be filtered through a clean cloth and one should not take the stagnant water from a small pond, unclean place or from a place devoid of sunlight, etc.[80]

Then the seat (āsana) on which one sits for worship: One may have āsana made of wood or hide of a tiger or a black antelope according to the Sūkṣmāgama. The Aṃśumadāgama states that different fruits are obtained by sitting on different āsana-s such as wood, wool or cloth. Most of the texts such as Sūkṣmasvāyambhuva, Sūkṣma, Sahasra prescribe that the worshipper should sit on the right side of the deity (devadakṣiṇabhāga)[81] facing north.[82] Generally in texts such as the Aṃśumadāgama, Śivarahasya, etc. the worshipper is advised to sit in a comfortable and good āsana (rucirāsana).[83] In order that one's heap of sins are destroyed and one attains mokṣa it is essential that one sits on the right side of the deity.[84] The Kāraṇāgama specifies the correct posture to be adopted.

Worship of the western doorway

That the worship of the western doorway is the scriptural prescription is established by Nigamajñāna and he argues that the doorway which Śiva faces should be considered as the western one (paścimadvāra). He also states on the strength of the Aṃśumadāgama that facing north removes all sins just as snow which is soft and cold destroys the lotus[85] and that Śiva should always be visualized as facing east. For all these, Nigamajñāna fully relies on the authority of the Jñānaratnāvalī.[86] Nigamajñāna, then, establishes with arguments, that during daily worship the food offerings (naivedya) should be made only to the east facing Tatpuruṣa face as it is the face of the form of Sadāśiva and being the karmasādākhya it pervades all other faces.[87] To conclude this section, Nigamajñāna finally states that according to all śaiva-s and great ācārya-s such as "Lakṣadvayādhyāyi" it is firmly established that in the public temple worship Śiva is to be visualised as facing the door, in the daily domestic worship as facing east, in the occasional rites such as dīkṣā and other optional rites it is a general rule (utsarga) that He is to be visualised as facing east and as an exception (apavāda) Śiva is visualised as facing south.

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[78] सव्यपार्ष्णित्रिघातेन भूमिविघ्नविनाशनम्। (Acintyaviśvasādākhya)

[79] अथ देहलीशाखायां दक्षिणांशं श्रितो विशेत्।
दक्षिणेनैव पादेन प्रविशेन्मन्दिरं पुनः । (ibid.)

[80] According to the Kāraṇāgama taking water, either for bath or for drinking, between the period beginning from sunset and ending with sunrise the next day morning is prohibited.

[81] देवदक्षिणदिग्भागे देवस्याराधनाय च (Sūkṣmasvāyambhuva)
देवस्य दक्षिणे पार्श्वे यथेष्टमासनं न्यसेत्। (Sūkṣmāgama)

[82] देवदक्षिणदिग्भागे सन्निविष्टः सुखासने ।
उत्तरास्यो विनीतात्मा (Kriyākāṇḍa[kramāvali])

[83] Also cf. the definition of an āsana in the Yogasūtra of Patañjali: स्थिरसुखमासनम्

[84] अघौघध्वंसमोक्षार्थं दक्षे दक्षस्स्थितोऽर्चयेत्।

[85] हिमं मृदु च शीतं च पद्मं निर्दहते तथा ।
तथा घोरः प्रशान्तोऽपि पापनिर्दाहकारकः ।

हिमं मृतु [मृदूत. em.] शीतं च सस्यानि निर्दहेद्यथा ।
तथाऽघोरः प्रशान्तोऽपि पापनिर्दाहकारकः ।
as cited in Jñānaratnāvali, IFP. T. 106, p. 51 without naming its source. The prescription of the Kāmika that one should consider that direction which the liṅga faces as the east applies only to the temple with Nandī and balipīṭha and not to the Ātmārthapūjā.

[86] Nigamajñāna also cites the authority of one Bṛhatkiraṇodyota (probably a voluminous commentary on the Kiraṇāgama which is now lost ?) that as there are many āgama-s one should follow that āgama to which one belongs. Nigamajñāna enters into a detailed discussion here on the subject of visualization of Śiva: for the objection that Śiva is to be visualized to be facing south as the worshipper sitting to His right (devadakṣiṇa) faces north as established in texts such as the commentary on Mṛgendrapaddhati, Nigamajñāna answers that such prescriptions are only for the occasional rites such as the dīkṣā and not for daily obligatory ones. He also categorically states that the explanations given in texts such as the commentary on the Pūjāstava and the commentary on the Mṛgendrapaddhati that Śiva is to be visualized, at the commencement of the ātmārtha worship, to be facing the worshipper are to be disregarded as they do not concur with the āgamic prescriptions such as the Aṃśumat and the Kiraṇa. Interestingly Nigamajñāna states that the commentary by Lakṣadvayādhyāyī (Aghoraśivācārya?) on the Kiraṇāgama (kriyāpāda ?) establishes that the worshipper should sit on the right side of Śiva which is the direction of the Aghora face and that this is the meaning of the Kiraṇāgama passage स्थानं प्रविश्य मेधावी दक्षिणामूर्तिमाश्रितः ।
In all the ritual manuals (paddhati) it is not categorically stated that Śiva should face the worshipper during daily worship and those statements, though few, to the effect that Śiva should be visualised to face the worshipper are to be interpreted as pertaining to occasional rites such as dīkṣā. Incidentally Nigamajñāna gives a brief definition of invoking Śiva (āvāhana) as that act of turning the attention (sammukhīkaraṇa) of the Īśāna face which always turned upwards (ūrdhvacintākula) to be disposed to receive the worship offered by the devotee.

[87] The Vātulaśuddhākhyāgama (1:29-37) treats this concept of sādākhya in a slightly detailed fashion.
Nigamajñāna strongly relies here on the Nityārcana chapter of the Sūkṣmāgama.

The five purifications: pañcaśuddhi

They are, as listed in the Acintyaviśvasādākhya,[88] the purification of one's self (ātmaśuddhi), that of the place (sthānaśuddhi), that of the articles (dravyaśuddhi), that of the mantra (mantraśuddhi) and that of the Liṅga which one worships (liṅgaśuddhi). Nigamajñāna says that as ātmaśuddhi consists of bhūtaśuddhi, inner worship (antaryāga), inner fire-worship ([antar]havana), dhyāna and samādhi he takes up first the bhūtaśuddhi. As to the objection why the five elements should be purified daily since they have been already purified during the nirvāṇadīkṣā Nigamajñāna answers, on the strength of the Sarvjñānottara and the ritual manual Siddhāntaśekhara,[89] that the elements are of two types: external and gross, internal and subtle and that during dīkṣā, only the external ones are purified whereas the internal ones are to be purified daily. It is also because, Nigamajñāna continues, that the mind, due to the effects of the karma, is prone to be unstable and becomes impure which requires continuous purification. By doing bhūtaśuddhi the material body is made of mantra (mantramaya) through which the power of Śiva is manifested.[90]

The procedure of doing the bhūtaśuddhi is explained very briefly in the text of Bālajñānaratnāvali and Nigamajñāna elaborates it. To state very briefly: After doing the initial prāṇāyāma thrice and the nyāsa of the hands and limbs (karāṅganyāsa) he fully expels the air uttering the astramantra. Then, completely filling the lungs, etc. with fresh air he visualises the suṣumnānāḍī, which is also called the abode of Śiva (śivadhāma), of the form of the lotus bud, facing downwards with a hollow tube, having iḍā and piṅgalā on its both sides and shining like lightning. He then visualizes the kuṇḍalinīśakti, also called paramavyoma, which is always under the control of supreme Śiva and which is of the form of a continuous flow of nectar oozing out from inside and outside of the suṣumnānāḍī. Then he visualizes huṃkāra shining at the centre of suṣumnā, makes the lotus buds at the centres of heart, throat, palate, middle of the eye-brows and top of the head

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[88] आत्मशुद्धिं पुरा कृत्वा स्थानशुद्धिमनन्तरम् ।
द्रव्यशुद्धिस्तृतीयः स्यात् चतुर्थं मन्त्रशोधनम् ।
पञ्चमं लिङ्गशुद्धिः स्यादेवं शुद्धिक्रमोदिता ।

[89] This is an authoritative ritual manual (paddhati) in verse composed by Viśvantha of the 14th century; it is divided into three parts: nitya, naimittika and kāmya.

[90] Nigamajñāna cites a few verses of approval from the paddhati called Bālajñānaratnāvalī which seems, now, to have been lost.

(brahmarandhra) that are facing downwards blossom through pūraka, makes stand erect through the kumbhaka and makes them face upwards by recaka. Then he visualizes the huṃkāra at the base (mūlādhāra) and continuously uttering *huṃ phaṭ* and with the prāṇāyāma pierces the five knots (granthi). Then, releasing the air through the right nāḍī and uttering the bījamantra of śikhā with attention he makes the mind enter into it, pulling the self (puruṣa) which is of the form of a tiny drop of rain water at the tip of a grass and which is alone as free from all impurities. After doing the kumbhaka, making the air flow upwards and taking it by the saṃhāramudrā he should join [the self] with impartite effulgent Śiva residing at the lotus of the dvādaśānta after abandoning the brahmā and other Kāraṇeśvara-s one by one by uttering the mantra *oṃ hūṃ hāṃ haṃ hāṃ hūṃ ātmane namaḥ* so that the self experiences the fruits of the karma that is to be enjoyed (bhogyakarma). This procedure, Nigamajñāna takes from the Sūkṣmāgama, Kāmikatantrasāra,[91].etc. The objection is raised as to how the movement of the self to the dvādaśānta which is all-pervasive is possible. Also the objector says that if at all it is possible then it can be effected only through the puryaṣṭaka which, again, is also to be purified by the bhūtaśuddhi in which case, the self cannot be thought to be alone when it is taken to the dvādaśānta.

Nigamajñāna answers that it is possible to draw the self through the subtle body (sūkṣmadeha) by its own kriyāśakti controlled by that of Śiva.[92] Then, in order to effect the purification of the subtle body he should commence the purification of all the elements as well as the tattva-s; thus, abiding in Śiva by his essential mode he should merge all the tattva-s beginning from earth and ending with bindu in their source by adopting the reverse order (saṃhārakrama).[93] For those who cannot dispose of much time for this elaborate performance of the bhūtaśuddhi or for those who are sick Nigamajñāna gives a shorter version of the bhūtaśuddhi based on the Sārdhatriśatikālottarāgama. After that, the purification of the external physical body is effected by visualizing the orb of element of earth as yellow, hard, possessing the mark of the vajra, square-shaped, having *laṃ* as the bījamantra, controlled by the sadyojāta and where Brahmā the Kāraṇeśvara resides, possessing the nivṛttikalā and which pervades from the foot to the head; he should send the vital air through pūraka inside the suṣumnā upto the dvādaśānta uttering oṃ hlāṃ nivṛttikalāyai huṃ phaṭ and exhale it through the right nāḍī. After this one is supposed to remove all the five qualities of śabda, sparśa, rūpa, rasa and gandha from the element earth, visualize it to have been overpowered by the air that is against it and which can purify it by the power of Śiva's Śakti. Here one is supposed to do all these by a special type of breathing execise called udghāta which, Nigamajñāna explains, with the help of some passages (without citing the source). This process has to be repeated for each of the five elements preceded by visualizations such as of its shape, the bījamantra, the special mark, etc. as explained above.

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[91] This text, which seems to be not much known, deals also with the procedure of prāṇāyāma. For a slightly detailed view of the prāṇāyāma and other yoga topics related to the śaiva-siddhānta tradition one may refer to T. Ganesan, 2005: Sarvajñānottarāgama: Yogapāda with the commentary of Aghoraśiva critically edited with a detailed Tamil introduction and translation, Aghorasivacharya Trust, Chennai, (To be released soon).

[92] Nigamajñāna cites the authority of a *samānatantra*.

[93] Niamajñāna here gives the details by mentioning each tanmātra wich is the source of each of the individual elements, the ahaṃkāra,etc. where each effect is merged in its cause.

After thus making all the five elements free of their qualities one visualizes all the impurities of the physical body which is the conglomeration of these five elements caused by the prārabdhakarma to be burnt by the fire rising from the right toe and controlled by the supreme power of Śiva, makes that ash as a lump by the air of śakti and drenches it. On it one visualizes the oozing of the nectar. Again, for those who are incapable of doing this a shorter version is prescribed. In this the person has to visualize his body to be like a banyan tree with the roots upwards and the branches downwards, whose inner essence is made of the kalā, etc., the branches made of tanmātra and the sense-organs, etc. and which is enjoyed by the bird, namely, the indwelling self. Then it should be visualized to be still by the pārthivadhāraṇā and the inhaling the air for six mātrā-s with the uttering of the bījamantra hlāṃ. Thus continuing finally it should be visualized to have become ash (bhasmībhūta) and spread in all directions and by doing the exhalation it should be visualized to be of the form of pure crystal.[94]

Then, he should visualize that the body is immersed in the nectar oozing out on all sides from the brahmarandhra and in order to place the self again in the subtle body he should mentally create, by uttering the praṇavamantra, a seat (yogapīṭha) made of the ādhāraśakti and the four lotuses – dharma, jñāna, vairāgya and aiśvarya – and bring the effulgent self from the dvādaśānta through the praṇava possessing five kalā-s uttering the mantra *oṃ hūṃ hāṃ haṃ hāṃ hūṃ ātmane namaḥ*. He, then, visualizes it to be consecrated with the divine water oozing out from the orb of the moon (somamaṇḍala).

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[94] Nigamajñāna here cites passages from the Siddhatantra, Acıntyaviśvasādākhya. and the Siddhāntasārārāvali.

Then the worshipper performs on his body a special kind of nyāsa called śaktimūrti which Nigamajñāna explains briefly.[95] The procedure much resembles that of the sakalīkaraṇa.[96]

Inner Worship (Antaryāga)

Then he takes up the inner worship (antaryajana) which is done mentally. This worship is of paramount importance as it is the first step and the basic prerequisite for the external one. Nigamajñāna cites passages from texts such as the Śivadharmottara and the Kāmika which stress the importance of antaryajana very much.[97] As part of it the procedure of visualising the lotus-seat at the centre of the heart, its form and shape, the stalk (nāla) of the lotus, etc. are described. At the centre a column of fire is visualized and in its centre Sadāśiva is meditated and beyond Him, Śiva. After this he mentally offers all the services such as arghya, sandal paste, flowers, etc.[98]

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[95] He commences by doing the nyāsa in his heart of śivāsana, śivamūrti uttering his own mūlamantra and then successively does the aṅgabhaṅgi, vaktrabhaṅgi, kalābhaṅgi and the śrīkaṇṭhanyāsa-s uttering the five brahmamantra-s. Nigamajñāna here gives actually the procedure of performance of aṅga and other nyāsa-s based mainly on the Kāmikāgama. While doing the above-mentioned nyāsa-s each of the five brahman-s, namely, Sadyojāta, Vāmadeva, etc. are visualized along with their respective śakti-s whose names are indicated based on texts such as the Vāyavīyasaṃhitā.

[96] Nigamajñāna refers to a general injunction, most probably from the Acintyaviśvasādākhya, that the aṣṭatriṃśatkalānyāsa should be performed on the liṅga as well on the worshipper; for the different forms of Śiva (which are collectively called maheśvaramūrti-s numbering mainly twentyfive and sometimes, sixtyfour), one is advised to do the nyāsa of thirtyone kalā-s (ekatriṃśatkalānyāsa).

[97] Śivadharmottra says that proceeding to do the external worship without worshipping Śiva in one's mind where He is ever present, is, like leaving the cake in hand and licking one's elbows:

आत्मस्थं यः शिवं त्यक्त्वा बहिष्ठं यजते शिवम् ।
हस्तस्थं पिण्डमुत्सृज्य लिहेत् कूर्परमात्मनः ।

The importance and utility of the antaryajana is further expounded in the same text:

मार्ज्यमानो यथा नित्यं दर्पणो निर्मलो भवेत् ।
ज्ञानाभ्यासात् तथा पुंसां बुद्धिर्भवति निर्मला ।
अन्तर्यागं समाख्यातम् आत्मशुद्धिः प्रकीर्तितम् ।
....
ध्यानयज्ञेन सततं स याति परमां गतिम् ।

[98] The Kiraṇāgama referred by Nigamajñāna mentions eight types of offerings: They are,

Purification of the place of worship

Next the worshipper performs the second purification, namely, purification of the place of worship (sthānaśuddhi) whose main purpose is to remove from the place all the obstacles supposed to exist in the form of terrific and malevolent spirits. First, the worshipper requests those spirits to depart from the place under the command of Śiva. Then, raising both the hands above he slaps the palms thrice uttering *oṃ hāṃ astrāya huṃ phaṭ* and snapping the thumb and the forefinger (choṭikā) removes the obstacles form all the ten directions. Then he visualizes an effulgent surrounding wall made of thunderbolt (vajra) and outside of it visualizes a net of power (śaktijāla) uttering the mantra *oṃ haiṃ kavacāya namaḥ*.

Purification of the materials of worship

The third purification, namely, that of the materials for worship (dravyaśuddhi) is then performed. Since the materials that are utilized and offered in the worship are the products of impure world and as such they are unfit to be enjoyed by Śiva who is pure they require purification.[99] The Kriyāratnasaṃgraha referred by Nigamajñāna defines dravyaśuddhi as that rite effected through the power of one's own self (ātmaśakti) and by which the quality of being material (māyeya) is removed from them and thereby these ingredients become fit to be enjoyed by Śiva. Nigamajñāna here cites the passages from the Suprabheda and the Sūkṣmāgama enumerating various vessels[100] used in the worship and the items of offerings.

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1. Related to water such as water (vārija)
2. Ghee, milk and curd (saumyaja)
3. Dhūpa, dīpa, etc. (āgneyaja)
4. sandal paste, etc. (vāyavya)
5. Tubers and roots (pārthiva)
6. Fruits, etc. (vānaspatya)
7. Cooked food, etc. (prājāpatya)
8. Unflinching devotion (śivapuṣpa)

[99] For the objection that since Śiva is all pervasive all the materials are pure by themselves and therefore no rite of purification is necessary, Nigamajñāna answers that though Śiva is pure and all-pervasive He is like the lotus leaf and therefore is unsoiled and He is different from matter.

[100] The Cintyaviśvasādākhya passage cited here by Nigamajñāna gives the measuremets and shapes of various vessels used in daily worship. In the same way passages from the Śivadharma discuss the merits of offering various ingredients to Śiva in different vessels made of such materials as wood, clay, copper, silver and gold and inform us that the fruits

Nigamajñāna here introduces a digression where he deals with the preparation of the pañcagavya, food offerings, etc.

Preparation of the pañcagavya

The preparation of the pañcagavya is described based on the Sūkṣmāgama[101] and the Acintyaviśvasādākhya.[102] Passages from the latter deal elaborately with the rite of preparation. The Kāraṇa, Aṃśumat and Vātula give directions for placing the vessels, the measurements of milk, cow's urine, etc. to be kept in those vessels. According to the Aṃśumadāgama among the five 'ingredients from cow' if one is not available that can be replaced by ghee.[103] According to the Vātulāgama milk is to be recited (abhimantraṇa) with the Īśānamantra five times, curd with the Tatpuruṣamantra eight times, ghee with Aghoramantra nine times, cow's urine with Vāmadeva eight times and the cow dung with the Sadyojātamantra nine times. The Kāraṇāgama instructs to add rice-flour, powder of the dried gooseberry fruit (āmalaka), turmeric and water with kuśa grass (kuśodaka).[104]

Next the preparation of the pañcāmṛta which, according to the Acintyaviśvasādākhya, consists of milk, curd, ghee, honey and [country]sugar (śarkarā) banana fruit, jack fruit and mango. Again, Nigamajñāna cites passages from the Acintyaviśvasādākhya and the Raurava for this rite.

Then the brief procedure of doing abhiṣeka to Śiva with the vessel with many holes (sahasradhārā) which, according to the Sūkṣmāgama, is very beneficial if performed in daily worship or on special occasions.

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acquired are also progressively high. The best is reserved, as would be expected, for the vessels made of gold.

[101] According to the Sūkṣmāgama Śiva can be anointed with pañcagavya during the two solstices, the two equinoxes, eclipses, atonement rites, one's own birth star and other holy occasions as well as in daily worship.

[102] Acintyaviśvasādākhya states that pañcagavya may be prepared either in the east or in the north-east direction of the Liṅga.

[103] पञ्चगव्येषु यस्य स्यादलाभस्तद्घृतं भवेत् । According to the Kālottara pañcagavya is prepared to conquer the five elements: पञ्चभूतजयार्थं हि पञ्चगव्यं तदात्मकम् ।

[104] The Śivadharmottara seems to be simple in that it instructs to collect all the five ingredients and to recite the Śivamantra one hundred and eight times and asks one to drink uttering the oṃkāra and facing east.

A long list of flowers for the worship, benefits of offering certain flowers at certain periods of the day are given in the Suprabhedāgama.[105]

Then comes in that order the offering of dhūpa (incense): Nigamajñāna cites a few passages (without naming their source, which is unusual) on the ingredients used for this rite.[106] The food offering comes next. The Kāmika passage cited here treats the different types of rice and their measurements according as they are of high, medium and low grade. Any eatable should be consumed only after offering it to Śiva which contributes to the growth in quantity of the grains, fruits, etc. of the worshipper. It also cautions that mere quantity in the offerings does not matter and the fruit acquired by offering any ingredient is the same irrespective of its quantity. In all these acts only the intensity of devotion counts and nothing else.[107] Aṃśumadāgama deals with the correct measurements of different grains for preparing the food offering. The attire and other accoutrements of the person who cooks the food (paricāraka) are discussed in the Kāraṇāgama. The Kāmikāgama gives the detailed procedure of cooking different kinds of food beginning from lighting the oven, cleaning the grains and the mantras to be recited during those acts, etc.[108] According to the Vāyusaṃhitā cooked rice is of six types: śuddhānna, mudgānna, pāyasa added with jaggery, curd and honey, rice mixed with curd, mixed with jaggery and rice mixed with honey. One may offer one or many along with cooked vegetables (vyañjana).[109] The Sūkṣmāgama gives the procedure of placing the food offerings before the deity, the maṇḍala to be drawn over which the cooked foods are placed, etc. The Vātulāgama passages give a list of vegetables, their quantity, etc. for the preparation of the condiments.

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[105] There is a general statement from the Suprabheda that one should not worship Viṣṇu with unbroken rice (akṣata), Vināyaka with Tulasī leaves, Devī with dūrvā grass and Śiva with ketakī flower. The text also says that buds, unblossomed flowers should be avoided.
The Kālottara mentions eight flowers to be avoided in the worship of Śiva:
अष्टौ पुष्पाणि वर्ज्यानि शिवस्य परमात्मनः ।
केतकी माधवी कुन्दं यूथिका मदयन्तिकाम् ।
शिरीषसर्जबन्धूकमष्टपुष्पं विवर्जयेत् ।

[106] Ghee obtained from the milk of kapilā cow is the best while the oil got from seeds of different trees is the worst and one is advised against using it.

[107] अल्पे महति वा तुल्यं फलमाढ्यदरिद्रयोः ।
यथाशक्ति प्रकर्तव्यं भक्तिरेवात्र कारणम् ।
The first line of this passage is verbatim found repeated many times in the Śivadharma also.

[108] Vīratantra treats the method of preparation of different kinds of rice such as pāyasānna, kṛsarānna, mudgānna, etc. Vātulāgama gives the method of cooking different vegetables (upadaṃśa).

[109] हविश्च षड्विधं ज्ञेयं शुद्धमुद्गान्नमेव च ।
पायसं दधिसंयुक्तं गुलं च मधुना प्लुतम् ।
दधिमिश्रं गुलमिश्रं मधुसम्मिश्रकं हविः ।

At the end Nigamajñāna, as usual, gives the general procedure (vidhāna) of purification of the ingredients (dravyaśuddhi). In brief, one takes a vessel of either gold, or silver or any other material, cleans it with water uttering *huṃ phaṭ*, fills it with pure water visualizing it to have been oozing from the nectar uttering the hṛdayamantra ending with *vauṣaṭ*, places the necessary ingredients as described [earlier], worships it with āsana, mūrti, mūla and five brahmamantra, visualizes it to possess the body of consciousness (vidyādeha), makes digbandhana with astramantra, makes avakuṇṭhana uttering the kavacamantra, shows dhenumudrā uttering mūlamantra ending with *vauṣaṭ* and after making it nectar like (amṛtīkaraṇa) shows the mahāmudrā. Nigamajñāna cites passages from the Jñānaratnāvalī and Kālottara regarding this rite.[110] Then, uttering śaktimantra ending with *vauṣaṭ* one sprinkles water from the vessel on his head, regards all the materials such as the sandal paste, the flowers, etc. uttering the mūlamantra, sprinkles water on them with the index and forefinger joined uttering *huṃ phaṭ* and then shows the patākāmudrā. Thus ends the purification of the materials (dravyaśuddhi).

Then the worship of one's own self: Sprinkling a few drops of arghya water on one's head, placing flowers on one's seat uttering *oṃ hāṃ śivāsanāya namaḥ*, placing flower on the heart visualizing as the mūrti by uttering the mūrtimantra, applying sandal paste on one's forehead (tilaka), again placing flower on the head uttering the mūlamantra and visualizing oneself as Śiva (*śivo 'ham bhāvanā*) are the rites that form part of it.[111]

The fourth purification, mantraśuddhi, is explained next. It consists in deeply pronouncing the mūlamantra with praṇava at the beginning and *namaḥ* at the end with full attention and concentration in short (hrasva), long (dīrgha) and prolation (pluta) modes visualizing the mantra to pervade the entire space between mūlādhara and brahmarandhra or upto dvādaśānta. Nigamajñāna here stresses the importance of the ātmapūjā and the resulting visualization of oneself as Śiva as it reinforces the idea that one is ultimately

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[110] Nigamajñāna cites Kālottara passages that give instructions for offering the pādya, arghya, their place on the body of Śiva, etc.

[111] One can clearly observe that the worship of āsana, mūrti and mūla in the ātmapūjā is the same in the case of Śiva.

Śiva Himself.[112] The purification of the mantra is concluded by uttering once each one of the brahmamantra, padamantra, etc. with praṇava at the beginning and *namaḥ* at the end. For the expected objection as to why the mantras which are themselves pure should be purified again, Nigamajñāna answers that though they are pure these mantras are covered by aiśvaryādhikāramala which is removed when they come into contact with the supreme power.

After the mantraśuddhi one worships Vṛṣabha and other deities in the enclosure (parivāradevatā) in their respective places. The deities are placed in their places and are worshipped after the removal of the flowers offered during the previous day's worship. The Aṃśumadāgama gives the places, etc. of various deities such as Gaṇeśa and of various forms of Śiva such as Maheśvara, Nṛttamūrti. One worships Vāsuki in the chords of the rosary, Lakulīśa in the holy ash, Vṛṣabha before the Liṅga facing west, Bhogaśakti on the left side of the pīṭha.[113] According to the Aṃśumadāgama respective mantras are to be recited for doing the invocation (āvāhana) and the astramantra is to be recited while offering them arghya, etc.[114] Nigamajñāna refers to the Kāmika passages (that do not seem to be very clear) which deal in detail with the procedure of worship of these parivāra deities.[115] Thus after duly performing the worship of the parivāradevatā-s one commences the purification of the Liṅga (liṅgaśuddhi, the last of the five purifications).

Before that there is a brief description of the bathing altar (snānavedī),[116] its measurements and shape. On that altar a small cloth is spread over which the ṣaḍutthāsana[117] (also called calāsana) is visualized. Nigamajāna cites a long passage from the Cintyaviśva which describes the construction of a 'mobile temple' (calaprāsāda) in which is kept the Liṅga and other deities of worship. Generally a metallic box is used to keep these icons. One worships Bhīmarudra who is the guardian of this box; then he prays to Śiva " Oh Lord ! Please get up to perform the snāna and also for my protection".[118] After that with the water of the sāmānyārghya uttering the mūlamantra ending with svāhā the worshipper gives arghya to all the five faces beginning from Sadya if he is a life-long celebate (naiṣṭhika) and from Īśāna if he desires enjoyments. After offering dhūpa, etc. he performs the nyāsa of the five brahmamantra-s in the fingers beginning from small one to the thumb and from thumb to the small finger. He takes flower from the centre of small and ring finger, places it on the head of the Liṅga with index and thumb, uttering hṛdayamantra, removes the flowers, etc. of the previous day's worship (nirmālya) and keeps it in a clean vessel on the north-east for the sake of Caṇḍa. He then washes the Liṅga with astramantra and the pīṭha with pāśupatāstra and performs abhiṣeka with samānyārghya uttering the hṛdayamantra ending with *svāhā*.[119] The Kāraṇāgama passage says that the head of the Liṅga should never be kept empty [and hence once should keep flower on it as described earlier].[120] The Jñānaratnāvali passage cited here records the importance and the benefit of offering flowers on the head of the Liṅga.

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[112] Nigamajñāna cites the well known Śivadharmottara passage "He who is himself not Rudra cannot worship Rudra"— नारुद्रो रुद्रमर्चयेत्। and another one which says that "so long as one has not become equal to Him one cannot worship Him".

[113] Sūkṣmāgama also contains passages that deal with this rite which Nigamajñāna cites. Nigamajñāna further adds that on the strength of passages from the Pauṣkara that if these deities are represented by their respective icons in stone one should do abhiṣeka daily and if they are in metal abhiṣeka should be done on special occasions such as new moon, full moon, etc. (parva).

[114] मूर्तिमावाहयेद्विद्वान् तत्तन्मन्त्रमनुस्मरन् ।
पाद्यमाचमनं चार्घ्यमस्त्रमन्त्रेण दापयेत् ।
वस्त्रं गन्धं च माल्यं च पूष्पं मूर्धनि विन्यसेत् ।

[115] According to this text Sadāśiva, Maheśvara and Rudra are the three physical forms (śivadeha) of Śiva and they are also called vidyādeha; the pure Śakti that is inherent in Śiva is His form and is known as the 'body' of Sadāśiva because of Her activities. The same in the case of Maheśvara and Rudra

[116] The Aṃśumadāgama prescribes an altar made either of metal or of wood and its shape which is either round or square with small sideway (nāla) for the water and other materials

After thus completing the Liṅgaśuddhi the last of the five purifications, one performs āvāhana, etc. in that order, offers 'eight flowers' (aṣṭapuṣpa) and dhūpa, dīpa, etc., removes the offered items by uttering astramantra and then, taking the water vessel (gaḍḍuka) in his left hand pours water on the Liṅga making a flow of stream of four aṅgula-s. Then he

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to come out. It can be made of one of the six materials—gold, silver, copper, bee-wax, tin and lead.

[117] Anant[āsana] is the base, dharma, jñāna, aiśvarya and vairāgya are in south-east, south-west, north-west and north-east respectively; on the north-east of Ananta the padmāsana is visualized. These six constitute the ṣaḍutthāsana. Probably it is called so because the six entities are visualized to be standing (uttha). Nigamajñāna cites passages from the Kāraṇa, Kāmika and the Parākhya on this topic. The Kāmika defines it as,

धर्मज्ञानं च वैराग्यमैश्वर्यं च चतुष्टयम् ।
अनन्तं पद्ममित्येवं षड्डुत्थमासनस्य तु ।

[118] ओं नमो देव देवेश सर्वलोकैकनायक ।
उत्तिष्ठ स्नानकर्मार्थम् आत्मरक्षार्थमेव च ।

[119] Nigamajñāna cites passages from the Kāmika and the Sūkṣma to this effect.

[120] न शून्यमस्तकं लिङ्गं कुर्याच्चैव कदाचन ।

does abhiṣeka with such ingredients as hand-drilled oil, ghee, pañcāmṛta and other aromatic substances. In all these rites after offering each item he offers dhūpa, dīpa, etc. Finally abhiṣeka with conch-water is performed and the Liṅga is rubbed with soft clean cloth and placed on the pedestal (pīṭha). Passages from the Aṃśumadāgama give a list of items to be offered in abhiṣeka. As usual one comes across the statement that if many of the listed items are not available one may do with only ghee and in the absence of even that, only the pure water. Then one worships the seven guru-s beginning from Sadāśiva by offering flowers. According to the Cintyaviśva to ward off the impediments Gaṇeśa is first worshipped on the north-west, then Lakṣmī, then the row of guru-s.[121]

Worship of the five āsana-s (Pañcāsanārcana)

This rite, certainly, seems to be the speciality of the śaivasiddhānta āgama-s. The elaborate worship of the āsana-s then follows.[122] Nigamajñāna adds that the śivāsana is visualized in the form of a lotus with a long stalk. The Suprabheda passages divide the various constituents of this lotus from its base upto its top into these five āsana-s. The detailed procedure of worship of these āsana-s is then described by Nigamajñāna. In that he gives the visualization of each of the constituents, the mantra used, their colours, etc. Then the worship of the lords of the four maṇḍala-s – Sūrya, Agni, Soma and Śakti – who are Brahmā, Viṣṇu, Rudra and Īśvara with their respective forms and visualizations. Then on the head of the śaktimaṇḍala the śivāsana, śivamūrti and then Śiva are visualised and worshipped. The daṇḍabhaṅgī, muṇḍabhaṅgī, aṣṭatriṃśatkalā, śrīkaṇṭha, mātṛkā and other nyāsa-s are then performed in order that Śiva with His full powers (represented by kalā-s) is present in the Liṅga.

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[121] सदाशिवमनन्तं च श्रीकण्ठं पुनरम्बिकाम् ।
गुहं विष्णुं च धातारं गुरून् सप्त समाश्रये ।

[122] For the description and visualization of the śivāsana Nigamajñāna cites from the Śiva-pūjāstava (v. 14) of Jñānaśambhu:
धारिकाभिधशक्तिबीजमनन्तपङ्कजकुड्मलं
पुण्यवोधविरागभूतिपदं विलोमचतुष्टयम् ।
गात्रकं छदनद्वयं कमलं सकेसरकर्णिकं
शक्तिमण्डलसद्वयुक्तमहं नमामि शिवासनम् ।
For the order of the five āsana-s verses from the Yogaja are cited. They are situated one above the other: anantāsana, siṃhāsana, yogāsana, padmāsana and vimalāsana. Their shapes are mentioned in the Śarvoktāgama:
सिंहासनं चतुष्कोणम् अनन्ताख्यं त्रिकोणकम् ।
पद्मं च वर्तुलाकारं षट्कोणं विमलासनम् ।

Then follows a detailed visualization of Sadāśiva with His five faces, various weapons in His ten hands combined with the constituents of prāṇāyāma, the pūraka, kumbhaka and recaka. In this He is visualized to have been descending from the dvādaśānta to the heart of the worshipper and through the folded hands (añjali) Sadāśiva is visualised to come and occupy the Liṅga. As part of the rite dhenumudrā and mahāmudrā-s are shown. According to the Parākhyāgama in the visualized body made of śakti Śiva the highest and the supreme and who is beyond the reach of mind and words is visualized to occupy. The limbs (aṅga) of Śiva are respectively visualized in their place, worshipped with appropriate mudrā-s. Finally the worshipper bids adieu to Śiva (visarjana) with a prayer. An objection is raised here that if Śiva who is all-pervasive is requested to depart from the Liṅga then His all-pervasive nature is under question. Nigamajñāna answers that invocation (āvāhana) in the Liṅga is nothing but making the all-pervasive Śiva to be facing the worshipper by appropriate mantra-s and that visarjana is to request Him to turn away at the end of worship.[123] If even this also is objected then it is answered that āvāhana is an act soliciting the presence of [all-pervasive] Śiva, penetrated by a strong relationship of worshipper and the worshipped by the intensity of devotion and by reciting appropriate mantra-s on the part of the worshipper. Just as fire though present in the entire wood – from the roots upto the sprouts – is manifested only by churning the wood.[124] Further, Nigamajñāna continues, just as the self is said to come and go through the physical body so also Śiva is understood to come [and be present in the Liṅga] and to depart through the body of the mantra-saturated worshipper (mantrī).[125] Though Śiva is accessible only by those who have crossed the [cycle] of birth [and death] and is formless, He is perceived to be present in a particular place just as [during eclipse] Rāhu is said to be present, the self is perceived in the body, fire in the wood, water in the moon-stone, fire in the sun-stone, gem in the brightness, lightning in clouds, metal in the stone, butter in milk and sunrise at the end of night.[126] In fact, Nigamajñāna concludes his argument by citing the Vātulāgama passage according to which remembering (smaraṇa) Śiva [on the support ?] is invocation [āvāhana] and forgetting (?) Śiva is His departure.[127]

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[123] सर्वत्र व्यापिनं शान्तं देवदेवं सदाशिवम् ।
अभिमुखीकरणं यत्तदावाहनमिहोच्यते ।
पूजापरिसमाप्तौ तु विमुखं तु विसर्जनम् ।

[124] To answer all these objections Nigamajñāna cites passages from the Kāmikatantrasāra, Suprabheda, etc.

[125] यथात्मनस्तनुद्वारा स्यातामिह गमागमौ ।
तद्वन्मन्त्रितनुद्वारा शिवस्येष्टौ गमागमौ ।
अचिन्त्यशक्तियुक्तत्वाद्व्यापकोऽव्यापकश्च [व्यापकश्च M; अव्यापकश्च em.] (Kāmikāgama)

[126] These are the paraphrases of the Vātulāgama passages.

Nigamajñāna says that the invocation of Śiva is of three types: *sālambana*, *nirālambana* and *saṃkrama* and gives the example for each one.[128] After invocation, he utters, "Oh Lord ! Welcome" and offers water for cleansing the feet (pādya) from the viśeṣārghya,[129] uttering *svadhā* offers arghya on the five faces facing east, south, uttara, west and above, uttering *arghyaṃ svāhā* offers arghya on the five heads beginning from Īśa with patākāmudrā and uttering *vauṣaṭ* offers dūrvā grass, akṣata and flowers. Nigamajñāna cites passages (without mentioning their source) which say that these four rites are very important and are the preliminaries in all worship. After offering dhūpa, etc. he takes a new flower with right hand and touching the pedestal (piṇḍikā) of the Liṅga with left hand, mixes the two flowers and throws them and washes the right hand. Then he mentally offers all offerings as described in the calāsana worship, pours water from the arghya uttering śivagāyatrī and finally offers cooked rice purified by the recitation of mantra (mantrānna). Then he decorates the Liṅga with gold ornaments, offers dhūpa, etc and finally shows manorathamudrā.[130]

Worship of five enclosures (Pañcāvaraṇārcana)

It is objected at the beginning that while the Sūkṣmāgama passage[131] prescribes the worship of pañcāvaraṇa in daily worship how only the worship of one enclosure (ekāvaraṇārcana) is prescribed. Nigamajñāna answers that though it is true, on the basis of many more passages from the Aṃśumat, Santāna and Kāmika the worship of one enclosure is common to nitya, naimittika and kāmya worships and because of this it is prescribed as part of daily worship.[132] In the ekāvaraṇārcana three āsana-s are worshipped according to the Santānāgama.[133] Nigamajñāna cites passages from the same text which specify the exact places for the five enclosures in the Liṅga.[134] First the faces are to be taken from their respective places in the body of Śiva and the aṅga-s from His limbs just as a lamp is lit from another.[135] Each face and the limb is visualized and then worshipped.[136] Nigamajñāna cites a text by name Bhāskara which explains the functions and the significance of Śiva's limbs.[137] This text says that just as a king does not shine so well without the company of his courtiers so also Śiva, remaining alone, does not look so nice. On the basis of Kāmika Nigamajñāna states that for these limbs one has to do the worship as done to Śiva consisting of eight purificatory rites: āvāhana, sthāpana, sannidhāna, sannirodhana, pādya, ācamana, arghya and offering of flowers (puṣpadāna). But avakuṇṭhana and amṛtīkaraṇa are not done. For the Īśāna, etc. dhenu, padma, makara, triśūla and srag mudrā-s can be shown.[138] Then in order that the worship does not become one of gloomy (tāmasa) type the worshipper performs paramīkaraṇa and visualizes that all the limbs (aṅga) are united with the possessor thereof (aṅgī). Then follows the worship of the eight Vidyeśvara-s beginning from Ananta[139] with their visualizations. Then the worship of the third āvaraṇa consisting of

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[127] गुरूपदेशमार्गेण स्मृतिरावाहनं भवेत् ।
विस्मृतिश्च तथैवेह विसर्जनमिहोच्यते ।

[128] Invoking Śiva during daily worship in dhūpa, etc. is *sālambana*, invoking during installations (pratiṣṭhā) such as in idols, sthaṇḍila, fire, water, eight petalled lotus, in the sun, etc. is *nirālambana* and the *saṃkrama* is that performed in fire.

[129] ओं हां हौं शिवाय पाद्यं नमः is the mantra recited while offering pādya.

[130] Nigamajñāna cites passages from Mṛgendra, Ajita and others which describe the manorathamudrā, etc.

[131] तन्मध्ये शिवमावाह्य पञ्चावरणमर्चयेत् ।

[132] The Aṃśumat states that either one may do pañcāvaraṇārcana or ekāvaraṇārcana.

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[133] एकावरणपूजायां त्रीण्यासनानि कल्पयेत् ।
सिंहं पद्मं च विमलं कल्पयेदासनत्रयम् ।

[134] The first āvaraṇa is in the base of the Liṅga, second one on the tip of the lotus petals on the upper portion of the pedestal (pīṭha), third one on the neck of the pedestal, fourh one on the foot of the pedestal and the fifth is on the ādhāraśilā. Nigamajñāna adds that in the case of worship of mobile liṅga (calaliṅga) as there is no ādhāraśilā the worship may be done on the lotus pedestal (padmapīṭha); he also says that one should identify the āvaraṇa of the Lord according to the case and situation.

[135] पञ्च ब्रह्म तदङ्गानि देवस्य परितस्ततः ।
वक्त्रेभ्यश्च तदङ्गेभ्यो दीपाद्दीपवदाहरेत्.. (Vijayāgama)

[136] According to Jñānaratnāvali the weapons are sometimes visualized to be four-faced and with four hands and the limbs such as hṛdaya are thought of single-faced and possessing four hands.

[137] सर्वज्ञताया या बीजं यत्ततस्तेन निरीक्षणम् ।
सद्भावो हृदयं तस्य शिरः सर्वोच्छ्रिता गुणाः ।
शिवत्वमपराधीना या शिखोपरि संस्थिता ।
स्वभावगुप्तमन्येषां समर्थमपि गोपने ।
तेजः कवचसामर्थ्यात् तन्नाम्ना व्यपदिश्यते ।
योऽसावप्रसहः शम्भोः प्रतापो हेतिरुच्यते ।

[138] Nigamajñāna cites a few passages from Śrīkaramudrādhikāra which deal with the procedure of doing these mudrā-s.

[139] These eight Vidyeśvara-s are the recipients of the entire śaiva knowledge (śivajñāna); they are said to take any form at their will.

Gaṇeśvara-s beginning from Nandī, followed by that of the fourth āvaraṇa constituted by the guardians of directions (Lokapāla-s) beginning with Indra in the east. The fifth āvaraṇa constituted by the eight weapons (āyudha) is worshipped in the same fashion.[140] Alternatively, one may visualise all these weapons to be seated on lotus with their respective marks on their heads.

Naivedya Offering

Then after duly worshipping Śiva with dhūpa, etc. a tripod (tripādī) is placed on the ground before Śiva that has already been cleaned with cowdung and decorated with rice flour. On the tripod vessels containing different kinds of cooked food[141] and fruits are placed and purified by sprinkling water along with other purificatory rites such as avakuṇṭhana and mudrā-s such as dhenumudrā. First a handful of water is offered uttering astramantra for mouth-wash [of Śiva]. Food is first offered to Gaṇeśa with Gaṇeśamantra, then after cleaning the hand it is offered to the Tatpuruṣa face of Śiva. Also food is offered to Śakti-s such as Manonmanī either in different vessel or in a single one. At the end cool drinking water is offered[142] and then betel leaves with areca nuts (tāmbūla) is offered.

Fire-Worship (Agnikārya)

The fire worship (agnikārya) is commenced after seeking permission from Śiva.[143] At the beginning Nigamajñāna argues that this agnikārya is part of daily worship as evidenced by such texts as Aṃśumat, Sūkṣma, etc. where it is stated to be performed at the kuṇḍa situated at the navel [as part of mental worship which is preliminary to external worship]. It may be performed in one of the directions such as the north-west, south-west or south or north or at any place of one's choice either on a fire-pit (kuṇḍa) or on a sacrificial ground (sthaṇḍila). Nigamajñāna cites from Jñānaratnāvali that gives the detailed description of the measurements and shapes of the kuṇḍa.[144] The worshipper sits facing either east or north, starts with purificatory rites for the kuṇḍa (or sthaṇḍila as the case may be), draws three lines uttering astramantra (rekhātraya), invokes Vāgīśvarī at the centre of the kuṇḍa with visualization[145] along with Vāgīśvara. Then the fire got from churning the wood (araṇī) or taken from the house of a good family is placed at the centre and initial purifications such as nirīkṣaṇa are done. The procedure of uniting the physical fire, fire at the navel and the fire of bindu are described in detail: The rite involves taking the consciousness of the material fire (vahnicaitanya) through kumbhaka amd saṃhāramudrā and throwing out by recaka and then placing the vahnicaitanya that resembles the flame on the fire in the kuṇḍa. Then avakuṇṭhana, etc. are done and the fire is protected with the supposition that it is the semen (vīrya) of Śiva and the kuṇḍa the vagina [of Vāgīśvarī]. The worshipper places the fire with the notion as if Vāgīśvara places His semen in the womb of Vāgīśvarī over which the fire-ritual is performed. Nigamajñāna cites Kālottara which deals briefly with the internal fire-worship (jñānālanārcana). After that one covers Vāgīśvarī with cloth, offers water thrice for cleaning, etc with hṛdayamantra, protects the fire (which is considered to be in the womb) from all directions by worshipping Brahmā, Viṣṇu, Rudra and Ananta. The fire [said to have been born] is now named śivāgni and Vāgīśvara and Vāgīśvarī are then released and the kuṇḍa is sprinkled with water reciting the astramantra in order that the pollution due to birth (sūtaka) is removed. The Lokapāla-s are then worshipped with the request " Oh Lords ! Protect this young boy of fire by removing the obstacles. He is called Śaivāgni". The physical form of the śivāgni with the attributes is then described.[146] Śiva seated on the āsana comprising ādhāraśakti at the base and śakti at the top is visualized in the fire and is worshipped in the same way as in the daily worship. Then after uniting the faces of Śiva with those of Agni oblations are performed with the mūlamantra either for one hundred times or half of that or as much as possible along with one tenth of the brahma and aṅga mantra-s. Finally pūrṇāhuti is done on the upper face and oblation with caru is then performed. According to the Kāmika one should perform agnikārya daily and doing it for three times is the best while performing it once is of low type.[147] Ajita, Kiraṇa and Kālottara are cited which deal with the proper mantra-s (such as *svāhā* for the oblations and *vauṣaṭ* for pūrṇāhuti). At the end Śiva is ritually united with the Liṅga and then the worshipper performs oblations with four vyāhṛti-s if he belongs to one of the first three varṇa-s and with the mūlamantra if he belongs to the fourth varṇa. Bali is then offered to Brahmā and others, a hymn praising Agni[148] is recited and it is ritually united with one's self or with the Liṅga by niṣṭhuramudrā. Brahmā and others are then released and the fire is kept alive in a new vessel and if it is extinguished an oblation should be performed as an atonement.

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[140] Among the eight weapons, śakti and gadā are of feminine form, disc (cakra) and lotus (padma) are of neutral form and the rest are of masculine form.

[141] Nigamajñāna gives a long list of cooked items and fruits: अखण्डाड्डुकापूपमोदककन्दमूलजीरकादिमिश्रोपदंशाहितं तप्तघृतसिक्तं सक्षीरनालिकेरकदलीपनसाम्रादिफलसहितं रक्तशाल्यादिसिद्धं पायसान्नादिनिवेदनस्थालिकां विन्यस्य...

[142] On this topic Nigamajñāna cites from Aṃśumat, Sūkṣma and Acintyaviśvasādākhya. He also cites a less known text Trivṛttasārottara.

[143] "Oh Lord ! Now I am [going]to do the fire-worship".
Nigamajñāna briefly discusses the eligibility of the initiated persons for doing agnikārya and the importance of agnikārya; only ācārya and sādhaka are eligible to do the rite. He says that if those ācārya-s who are initiated with astrābhiṣeka do not regularly perform agnikārya they are doomed and he cites from Kāmika and Sārasaṃgraha. On the other hand, as stated in Devīkālottara, etc. renunciates of the type such as paramahaṃsa are not eligible to do agnikārya.

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[144] According to Bhīmasaṃhitā if no clay or sand is available to construct a sthaṇḍila it can be made by fine sand or dust; the Niśvāsottara (Viśvasārottara ?) states that if there is no sthaṇḍila then a maṇḍala may be drawn with cowdung.

[145] The Visualisation much resembles that of Sarasvatī. The passages from Mṛgendra are cited:
श्यामामृतुमतीं ध्यात्वा सद्वासोमाल्यभूषणाम् ।
प्रसन्नवदनां पद्मपत्राभनयनत्रयाम् ।
त्रिमुखीं पङ्कजां चैव सुस्नातां च सुयौवनाम् ।
Nigamajñāna cites an alternative dhyāna:
वागीशीं पद्मपुष्पाभां चतुर्हस्तां घनस्तनाम् ।
व्याख्यामुद्रां पुस्तकं च कमण्डल्वक्षधारिणीम् ।

Bali offering

Then a square maṇḍala is drawn with the cowdung on one's right, and around it Rudra, Mātṛ-s, Gaṇa and Yakṣa are invoked in the principal directions while Graha-s, Asura-s, Rākṣasa-s and Nāga-s are invoked in the intermediate directions and Kṣetrapāla between west and north-west. Bali is offered to each of these deities with cooked rice mixed with water reciting their respective mantra-s.[149] Bali is also offered to vāstudevatā-s, goblins (piśāca), crows, dogs, etc. and all are released by finally uttering *svāhā*. The Siddhāntaśekhara gives a shortened form of bali-offering. Then after making all the remaining ingredients of oblation to become ash the inside and outside of the kuṇḍa are covered with cowdung. The purification of the kuṇḍa is done as before, fire is rekindled and Śiva is worshipped in the fire. Thus it should be done daily.[150]

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[146] The form described combines the features of fire and Śiva:
पञ्चवक्त्रयुतं रक्तं सप्तजिह्वाविराजितम् ।
दशहस्तं त्रिणेत्रं च सर्वाभरणभूषितम् ।
रक्तवस्त्रपरीधानं पङ्कजोपरि स्थितम् ।
वद्धपद्मासनासीनं दशायुधसमन्वितम् ।
कनकावहुरूपा चातिरक्ता ततः परम् ।
सुप्रभा चैव कृष्णा च रक्ता चान्या हिरण्मयी।

[147] The text also lists the ingredients for the oblation; the text adds that if these are not available one may do with flowers.

[148] सप्तजिह्वान्वितं रक्तं पञ्चास्यं प्रज्वलञ्छिखम् ।
वागीशीगर्भसम्भूतं शिवाग्निं शिवदं भजे ।

[149] The Kāmikāgama prescribes bali for Indra and other Lokapāla-s as well.

Offering of fruits of worship to Śiva

Then taking his seat as before near Śiva the worshipper offers all the fruits of worship and the agnikārya in the hand of Śiva that bestows boons (varadahasta) by reciting the mūlamantra ending with *svāhā* and kneeling on his knees with the prayer, "Oh Lord ! whatever [merit] I have earned through performance of worship, homa, etc. and by acts through body,. mind and speech I offer to you. Kindly accept them so that they contribute to my enjoyments". If he is an aspirant for liberation (mumukṣu) he offers all the fruits to Śiva and if he seeks enjoyments (bubhukṣu) he says 'let the fruits be for me contributing for my enjoyments'. Aṃśumadāgama adds that in order to make up for lapses in the ingredients for oblation (homadravya) one has to do japa of the mūlamantra ten times that of the number of oblations (homasaṃkhyā) and should offer those unto Śiva on his hand that bestows boons (varadahasta).

Then in order to make up for any mistake committed (unknowingly) during worship, etc. through body, mind and speech, the worshipper offers pavitra (called nityapavitra)[151] to Śiva. It is done by taking dūrvā grass, kuśa grass and unbroken rice (akṣata) in folded hands (añjali), uttering the mantra *oṃ hāṃ hauṃ ātmatattvādhipataye śivāya namaḥ oṃ hāṃ hauṃ vidyātattvādhipataye śivāya namaḥ, oṃ hāṃ hauṃ śivatattvādhipataye śivāya namaḥ* and offering them on Śiva's head if the worshipper seeks liberation. If he is a seeker of enjoyments he recites the mantra-s of the tattva-s.

Then follows the rite of showing the lamp thrice with five or more wicks soaked in ghee and camphor (ārātrika) around the head, middle portion and the lower part of the Śiva accompanied by showing dhūpamudrā and dīpamudrā, the methods of which are explained in the Kālottarāgama.

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[150] Nigamajñāna cites a few passages from a text (without mentioning its source) which says that the fire should be worshipped daily and kept in a new vessel and well protected the fruits of which cannot adequately be described; it also adds that the funeral rites should be performed with that fire only.

[151] The importance of nityapavitra is brought out in Mohaśūrottara: A worship without pavitra [offering] is of rājasī type. पवित्रेण विना पूजा राजसीति प्रकीर्तिता ।

This rite includes waving a handful of the holy ash (bhasma) mixed with camphor, etc. thrice over the Liṅga and applying it on the space between the eyebrows and on the forehead for different icons of Śiva (as a rite of protection) and putting it into the vessel of dīpa.[152]

Then follow the recitation of Veda, Purāṇa and music as an entertainment to Śiva. After offering flowers and showing the mahāmudrā one starts showing the mirror, chowrie, fan, umbrella by reciting the pañcabrahmamantra-s.[153]

Recitation of the mūlamantra for one hundred and eight times or the half of it with the rosary (japamālā) is then performed. This is preceded by the purification of the japamālā with nirīkṣaṇa, avakuṇṭhana, etc. with the pañcabrahmamantra-s and offering flowers. Incidentally passages from the Aṃśumad and Kālottara are cited that speak about the size and shape of the rudrākṣa beads. According to Acintyaviśvasādākhya doing japa mentally is the best among the best while the other two types – in whisper (upāṃśu) and in loud voice (bhāṣya) – are of midle and lowest types respectively.[154]

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[152] Nigamajñāna cites from a text called Tantrasāra for this rite.

[153] A few passages from the Śivadharma (5th chapter) which Nigamajñāna cites here, speak about embellishing the umbrella with pearls and gems, showing it to Śiva along with the cāmara, vyajana, etc. and about the greatness of such holy act.
शरच्चन्द्रांशुविमलं मुक्तामालोपशोभितम् ।
मणिदण्डमवच्छत्रं दद्यात् काञ्चननिर्मितम् ।
सच्छत्रैश्च विचित्रैश्च धार्यमाणैश्च शोभितम् ।
विमानैः सर्वसम्भोगैः चिरम् शिवपुरम् व्रजेत् ।
शिवाय चामरं दत्वा मणिदण्डविभूषितम् ।
हेमरौप्यादिदण्डं वा तस्य पुण्यफलं शृणु ।
चामरासक्तहस्ताग्रदिव्यस्त्रीपरिवारितः ।
हेमरौप्यविमानस्थः चिरं शिवपुरे वसेत् ।

[154] But according to Bhīmasaṃhitā during worship reciting [the mantra] in whisper is recommended, in fire sacrifice reciting loudly and in japa reciting mentally is recommended. According to Sarvajñānottara reciting loudly is of tāmasa type which is used in cruel acts, whispering the mantra is of rājasa type used in vaśya and other acts while reciting mentally is the sāttvika kind used in attaining divine accomplishments (divyasiddhi).
Also the procedure for holding the rosary and rolling each bead with the tips of fore finger and the ring finger, rubbing the beads in the direction from the bottom to the top for one desirous of limeration (muktyartha) and the opposite fashion by one desirous of enjoyments (bhuktyartha), are delineated in Kālottara passages. The same passages also speak about expiations (prāyaścitta) by reciting the bahurūpamantra for one thousand times if the central bead called meru is jumped over while rubbing the beads and another expiation to be done by reciting the same mantra for two hundred times if the rosary falls

After that the fruits of the japa is offered (japasamarpaṇa) to Śiva in the following way: at the end of the japa one puts the flower by holding which in the hand one performed the japa on the left palm, invokes astra, kavaca, etc. each one over the other, well protected with kavaca and takes it again in the right hand, holds it near one's own heart, takes a little arghya water, kneels with the right knee on the ground and offers the fruits of japa on the left hand (varadahasta) of Śiva reciting the following three verses which are taken from the Ajitāgama.[155] Nigamajñāna also gives the meaning of these verses. Then follows the japa of the brahma and the aṅgamantra-s and offering the fruits to Śiva. The worship of the sādhyamantra-s such as Amṛtamṛtyuñjaya, Ardhanārīśvara, Gaurī, etc. with their respective visualizations as seated at the left and the right side in the right petal[156] of the lotus that forms the seat (āsana) of Śiva is then performed. This is done after getting the permission from Śiva and is done in order to increase the power of those mantra-s. Another important point that Nigamajñāna adds here is that while doing the japa of those sādhyamantra-s one should do so thinking that one has the same attributes as those mantra-s and not with the thought that "I am the mantra" (*sa evāham*). For, according to Nigamajñāna, by the notion of identity during the time of japa the relationship of worshipper and the worshipped will not be compatible with the difference between them as the bestower of the fruits [of the japa] and the receiver of those fruits. Therefore it is advisable that one completely eschews the notion of non-difference and seeks to attain the fruits of japa by intense meditation. Nigamajñāna supports his arguments with Sarvajñānottara passages.[157] Here

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on the ground inadvertantly. Further the text instructs that the rosary should be covered with the upper cloth while doing the japa and that it is a sin even to show it to one's guru.

[155] ओं हां गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतं जपम् ।
सिद्धिर्भवतु मे येन त्वत्प्रसादात् त्वयि शिते ।
ओं हां यत् किञ्चित् कर्म हे देव सदा सुकृतदुष्कृतम् ।
तन्मे शिवपदस्थस्य भुङ्क्ष्व क्षपय शङ्कर ।
ओं हां शिवो दाता शिवो भोक्ता शिवः सर्वमिदं जगत् ।
शिवो यजति सर्वत्र यः शिवः सोऽहमेव तु ।

[156] According to the Mṛgendrāgama worshipping those sādhyamantra-s elsewhere will make the worship an ash which Nigamajñāna explains that such worship will become useless.

[157] The Sarvajñānottara passage
अनन्यमानसो योगी मन्त्रे तन्मयतां गतः ।
अचिरात् सिद्धिमाप्नोति अद्वैतद्वैतमाश्रितः । uses the expression *advaitadvaitamāśritaḥ* which may be interpreted as non-dual cum dual which, in other words, may be difference cum non-difference. This requires further clarification. The fact that Nigamajñāna cautions against holding any non-dualistic viewpoint even with regard to the mantra and its reciter and cites the Sarvajñānottara passage firmly proves that he is against any non-dualistic notion in the

there is an objection as to how the mantra-s that are pure are conceived to be present in the impure letters uttered by the sādhaka which are the products of material air. Nigamajñāna answers that the mantra-s are not directly present there but only indirectly just as fire is manifest in the charcoal. The letters are created by Śiva and are therefore pure and they act as medium for the mantra-s to manifest.

Incidentally Nigamajñāna deals briefly with the rite of receiving those mantra-s that are sure to bring forth the desired results to the reciter which is done after prior examination by the Guru. The rite of testing the mantra-s whether they are free from various faults (siddhāriśodhana) is also explained here.

Worship of the seat of knowledge (Vidyāpīṭha)

This is the worship of the books of śaiva scriptures which is done in a place either in the west of Śiva or in a separate space in the north western side of the temple. Nigamajñāna cites passages from the Kāmika and the Śivadharmottara that give the measurements of the 'temple of śaiva scripture', those of the seat on which the box or chest (mañjūṣa) containing the copies of the āgama-s are to be kept and worshipped (vidyā-siṃhāsana);[158] According to Nigamajñāna the worship of vidyāpīṭha is of two types: 1. *parokṣa* that is directly done on manuscripts containing the texts of the Kāmika and other āgama-s. 2. *aparokṣa* which is done on a maṇḍala or on a padmapīṭha. Even in the first type, according to Jñānaratnāvali, one may worship all the texts (saṃhitā-s) or that text attached to one's own lineage. The worship is to be done with sandal paste, flower, etc. as is done for Śiva. In those āgama-s belonging to the śivabheda Śiva is to be worshipped and in those beonging to the rudrabheda Rudra should be worshipped. One may either worship all of them collectively uttering the mantra *oṃ hāṃ sarvebhyaḥ śivajñānebhyo namaḥ* and also may recite the verse.[159]

śaivasiddhānta philosophy as well as in religious practice. Also cf. Śivajñānabodhopanyāsa, sūtra 10 for his views on liberation which according him is the correct one pertaining to the śaivasiddhānta.

[158] The āsana can be made of ivory, gold or red sandalwood according to Śivadharmottara. This text also gives instructions for making the box (mañjūṣa) either in gold, or silver or in wood and covering it with hide and with herbal decoction (kaṣāya) so as to protect it from worms and insects.

[159] ओं सर्वज्ञानप्रदं शम्भुं सर्वाज्ञानविघातकम् ।
कायेन मनसा वाचा विद्यापीठाश्रयं भजे ।

In the second type of worship one draws a square maṇḍala with lotus and in the pericarp one worships Śiva and Vāgīśa; in the ten petals around the ten āgama-s beginning from Kāmika and ending with Suprabheda are worshipped and in the eighteen petals still outside the eighteen rudrabheda āgama-s are worshipped. Then one worships one's own guru as he has done for Śiva, which, again, is of two types: worshipping him directly by washing his feet and offering him sandal paste, flower, etc. as is done for Śiva (aparokṣa) and the other where one worships him mentally (bhāvanārūpā). He also seeks his pardon and the worshipper says the same mentally if the Guru is not physically present there.[160] Nigamajñāna cites many passages from various āgama texts that speak the greatness of the Guru.[161] Nigamajñāna adds that he who performs initiation for one is the guru and he who explains the āgama-s is the deśika.[162] Nigamajñāna briefly refers to passages that explain the hierarchy among the disciples and sādhaka-s. In a separate space on the south eastern side of Śiva a lotus is drawn with proper measurements, ṣaḍutthāsana is invoked at its centre over which one's Guru and Śiva are invoked and pādya, etc are offered. Then one recites hymns singing the glory of Guru.[163] In the same place a separate lotus is drawn which is the yogapīṭha and Śiva accompanied by the five brahma-s and the six aṅga-s is worshipped there with the usual offerings. According to the Śivadharmottara Śiva, the knowledge given by Him, namely, the scriptures and the Guru who imparts that knowledge are to be viewed as equals and worshipped accordingly. The fruit of such worship is also equal.[164]

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[160] Nigamajñāna cites from the Śivadharmottara.

[161] One such passsage from Ṣaṭsāhasrikā tells how one should see a guru, a deśika, a putraka and a samayī:
शिववच्च गुरुः पूज्यः पितृवद्देशिकः पुनः ।
साधकास्तद्वद्देवाहुः पुत्रका भ्रातृवत् सदा ।
मित्रवत् समयस्थाश्च द्रष्टव्या शिवमिच्छता ।

[162] Cf. The same view expressed in Caivacamayaneṟi; vide supra. Nigamajñāna also cites passages that speak of grave consequences if one talks ill of one's guru. An interesting passage from the Kālottara tells the relative degree of greatness between one's Guru and Śiva; it says that if one sees one's Guru in the temple of Śiva one should first pay obeisance to one's Guru and then only to Śiva.
देवालये गुरुर्यत्र तिष्ठते वै षडानन ।
पूर्वं गुरुं हि वन्दयित्वा पश्चाद्देवं हि वन्दयेत् ।
It further says that there can be expiations to pacify Śiva's anger but there is none to pacify that of the Guru:
शिवकोपे निष्कृतिचास्ति गुरुकोपे न निष्कृतिः ।

[163] Nigamajñāna cites here a beautiful hymn on the guru:
पाशान् विमोचयतु पथा निखिलाननादीन् यो मां शरीरनिधने परमुक्तिभाजम् ।
चक्रे समस्तशिवशास्त्रविबोधहेतुं नित्यं तमेव गुरुनाथमहं प्रपद्ये ।

Nigamajñāna next explains the procedure of worship of devotees of Śiva in connection with the worship of other ācārya-s. He cites the Kāmika passages which state that the worship to the devotees of Śiva should be done on their representations (pratikṛti) [which is most probably, their images]. As usual the images are purified by bathing them with astra water reciting the hṛdayamantra. As explained earlier, ṣaḍutthāsana is visualised and worshipped, arghya, pādya, etc. are offered. If the images are made of metal then abhiṣeka should be done on parvan-s (newmoon, fullmoon, aṣṭamī, etc.). Then dhūpa, dīpa and the naivedya are offered.

Recitation of Hymns

After offering flowers thrice to Śiva one recites the hymns which are taken from the Rauravāgama and one may add some more. Then he circumambulates (pradakṣiṇa) Śiva thrice and performs the sāṣṭāṅganamaskāra which is falling fully on the ground like a stick (daṇḍavat).[165] Then 'eight flowers' (aṣṭapuṣpa) are offered, the five heads of Śiva beginning from Sadyojāta are worshipped, and the nirodhārghya (also called parāṅmukhārghya)[166] is then given reciting the mūlamantra on the upper face. Then follows the worship of the aṅga-s, the Lokapāla-s, etc. Taking flower with the tips of both the thumb and the index fingers of both hands and uttering *huṃ phaṭ* and showing nārācamudrā one throws flower thrice above and causes the aṅga-s to get up and joins them each respectively with the limbs of Śiva with the divyamudrā. The worshipper then visualises the dissolution (laya) of all the deities of the āvaraṇa in the mūrti-s, that of the kāmyamantra-s in the adhvan-s, or visualises the dissolution of all the mantra-s in the mūlamantra, that of the mūlamantra in bindu, that of bindu in the nāda and nāda in the jñānaśakti and dissolves that in the supreme reality; Śiva. Then one prays for the pardon from Śiva for all the faults and omissions committed during the day and in the worship.[167] Then Śiva is requested to quit and depart (udvāsana).. This rite is of three kinds: that which is done in a sthaṇḍila, etc. is *nirālamba*, that udvāsana done daily from the icons is *sālamba* and that where the power (śakti) of the deity is made to reside in another medium when the icon etc. are broken or lost.

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[164] शिवं सम्पूज्य विधिना तद्विद्यां पूजयेत्ततः ।
गुरुं च शिवभक्त्या तु तुल्यमेतत् त्रयं यतः ।
शिवविद्यागुरूणां च पूजायां सदृशं फलम् ।
यथा शिवस्तथा विद्या यथा विद्या तथा गुरुः ।

[165] According to Kāmika without pradakṣiṇa one does not get the fruits of worship.

[166] According to the Śivapūjāstava parāṅmukhārghya is offered to Śiva at the end of worship in order to exclude all the impure tatttva-s.

Then, after worhipping one's own Guru, the teacher who has taught the scriptures (vidyāguru), the seven guru-s of the śaivasiddhānta tradition, Mahālakṣmī, Gaṇapati and the dvārapāla-s and after offering them parāṅmukhārgha with their respective mantra-s one makes them quit (visarjana). Nigamajñāna here cites Rāmanāthapaddhati and the Sūkṣmāgama. Then the worshipper takes the Liṅga from the pīṭha, covers it with cloth suitable to the time and keeps it inside the box remembering Bhīmarudra. The Sūkṣmāgama adds that during travel one should carry the box containing the liṅga on one's head.[168]

Worship of Caṇḍeśa

On the north east to Śiva one draws a maṇḍala with cow dung, draws a half moon, visualises a ṣaḍutthāsana over which āsana, mūrti and mūla of Caṇḍeśa are worshipped visualising the form and attributes of Caṇḍeśa.[169] Then the aṅga-s such as netra, kavaca of Caṇḍa are worshipped with their respective mantra-s and pādya, etc. are offered. Then one brings all the naivedya that have been already offered to Śiva (nirmālya) in the presence of Caṇḍeśa and offers again all of them to Caṇḍeśa with prayer. After praying for his pardon or for any fault committed the worshipper offers parāṅmukhārghya to Caṇḍeśa and reciting the mūlamantra with pūraka joins Caṇḍeśa in his own heart.

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[167] The following verse praying for Śiva's pardon is recited:

अपराधसहस्राणि क्रियतेऽहर्निशं मया ।
दासोऽहमिति मां मत्वा क्षन्तव्यं भक्तवत्सल ।
स्वामिन् क्षुद्रेण दासेन मलीमसधिया मया ।
कदर्थितोऽसि मद्भक्तिक्लेशात् प्रीतः क्षमस्व नः ।

[168] According to the Kāraṇāgama cited by Nigamajñāna if one worships daily the icons of Śiva (bera) and if he crosses the ocean he has to do the purification of the icons of Śiva (beraśuddhi), snapana and the śāntihoma. Does it mean that the śaivāgama-s do not prohibit crossing the ocean ?

[169] There are two different versions of visualisation: one referred by Nigamajñāna without mentioning its source and another by Aṃśumadāgama.

Nigamajñāna here emphasises the importance of worship of Caṇḍeśa in daily worship in the śaivasiddhānta tradition.[170] He says that according to some the worship of Caṇḍeśa is not obligatory especially in ātmārthapūjā. But he differs from them and states with ample support from Kālottara and Svāyambhuvāgama-s that in the śaivasiddhānta tradition Caṇḍeśa should be worshipped always and in all occasions. In fact, he adds that to get the complete fruit of worship of Śiva one has to do that of Caṇḍeśa.

Then Nigamajñāna discusses briefly about the nirmālya citing Kāmikāgama passages which define the nirmālya and the sin accruing to one who consumes it. But he adds that consuming the offerings which has been already offered to Śiva in the daily domestic worship (which should not be considered as nirmālya in the strict sense) will definitely bring all prosperity and it is equal to caru which is offered in vedic sacrifices.[171] In the context of parārtha worship Nigamajñāna adds long passages from Kāmika, Kāraṇa, Vīratantra which specify who is eligible to take the nirmālya of different deities such as Vināyaka, Subrahmaṇya, the sakala forms of Śiva, Viṣṇu, Jyeṣṭhā, Kṣetrapāla, the Seven mothers (saptamātṛ-s), etc. and the fruits gained by doing so. In the case of the Liṅga installed by human beings (mānuṣaliṅga) the nirmālya should not be consumed by a śivadvija and if consumed he should do atonements. He also adds that the prohibitions against taking nirmālya do not apply to the nirmālya offered to the Svāyambhuvaliṅga, etc. Naivedya offered to the liṅga of ātmārthapūjā is highly recommended to be consumed by oneself and close relatives.

After that one removes the nirmālya, cleans the place, washes one's hand, etc. does ācamana and wears bhasma freshly, recites saṃhitāmantra and to get the complete fruit of worship recites aghoramantra twenty one times.[172] Thus ends the daily obligatory worship of Śiva.[173]

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[170] शैवसिद्धान्ते सर्वदा सर्वत्र शिवपूजावसाने पूजनीय एवेति नियमः ।
The Aṃśumadāgama says that such worship is the distinguishing mark of the [śaiva]siddhānta which is found neither in other tantra-s, nor in Vāma nor in Dakṣiṇa.
सिद्धान्ते नेतरे तन्त्रे न वामे न च दक्षिणे ।

[171] These and other related discussions are also found in the Caivacamayaneṟi. *Vide supra.* According to the Kāraṇāgama generally the installed liṅga is of two kinds: installed by men (mānuṣa) and that installed by gods, sages, etc. which are grouped under śiṣṭa. That food offered to the śiṣṭaliṅga is nirmālya and it is considered to be very beneficial to all śaiva-s. It purifies the mind, brings happiness and prosperity and increases physical strength.

[172] According to Kāmika and Ṣaṭsāhasrika recitation of these two mantra-s at the end of daily worship is obligatory.

Worship of brown cow (kapilāpūjā)

Nigamajñāna states at the beginning that some want to have the kapilāpūjā at the end of śivapūjā and therefore he is explaining it.[174] He begins by referring to passages from the Suprabheda which speak the greatness of cows, origin of five divine cows such as Nandā exclusively for Śiva's bath [with milk, ghee, etc.].[175] One worships all of them with sandal paste and flowers and he offers handful of grass to the cow.

Visit to the temple of Śiva

The next rite forming part of daily obligatory duties is a visit by the ācārya to the Śiva temple. Nigamajñāna deals with this rite elaborately.[176] If the ācārya lives near the temple he should enter the temple after performing his daily worship [as described above] with due devotion and do also the worship in the temple. If he has come from a far off place exclusively to worship in the temple no sooner he sees the vimāna of the temple from a distance he should fully prostrate before it,[177] take bath in the holy tank, wear clean clothes and after duly performing the obligatory rites and after giving gifts of money or grain or land or cow (dāna) to the devotees of Śiva or to brahmins and without taking food he should enter the temple with flower and other offerings and do the worship.[178] The five groups of eight śaiva holy places (pañcāṣṭakasthāna which are ādiguhyāṣṭaka, atiguhyāṣṭaka, guhyāguhyāṣṭaka, pavitrāṣṭaka and sthāṇvaṣṭaka) are considered to be holiest

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[173] According to the Kālottara he who performs the worship in this fashion daily till his death is, without doubt, Śiva himself; he has done all his duties (sarvakṛt), he is the sacrificer (yajvā) and he is veritably a jīvanmukta.

[174] Probably at the beginning kapilāpūjā did not form part of general daily routine.

[175] पञ्च गावः समुत्पन्नाः सर्वलोकस्य मातरः ।
नन्दा भद्रा च सुरभिः सुशीला सुमना तथा ।
Interestingly these passages are also found in the Śivadharmottara (chap.1).

[176] He cites from Aṃśumadāgama.

[177] दूरतः शिखरं दृष्ट्वा नमस्कुर्यात् तु यो नरः ।
मुच्यते सर्वपापेभ्यो निर्मोका इव पन्नगाः । (Suprabheda)

[178] In fact Nigamajñāna in an introductory verse states that after duly consulting the purāṇa-s and the āgama-s he is now explaining the rules of worshipping in the temple:
पुराणागमवाक्यानि समालोक्य यथामति ।
शिवालयस्य सेवायाः क्रमं वक्ष्येऽधुना स्फुटम् ।
In this context Nigamajñāna cites from Śaivapurāṇa which deals with the procedure of doing worship in the temple at Chidambaram (Vyāghrapura) and adds that the same should be followed in visiting other temples.

of holy and Nigamajñāna refers to the Sarvajñānottara passages according to which any one visiting them and worshipping there will surely attain Śiva which means that he will attain the worlds of Rudra (rudraloka).[179] The Brahmāṇḍapurāṇa passage cited here states that the place around the temple from where the temple tower and the vimāna are viewed is called Kailāsa and the place around the temple from where the music from the instruments is heard is considered to be the city of Śiva (śivapura). Nigamajñāna gives further informations on the three types of liṅga-s, sthūlaliṅga which is the vimāna, sūkṣmaliṅga which is the main liṅga (where Sadāśiva is worshipped) and the bhadraliṅga which is the balipīṭha. He cites Aṃśumattantra and the Sūkṣmāgama[180] which instructs one to pay obeisance to all these three liṅga-s.

Nigamajñāna next deals with the flowers for worship, the flower garden, and other related matters. A long passage from the Śivadharma speaks about śaiva observances (śivadharma) that consists, among others, in growing a flower garden which any devotee of Śiva irrespective of his varṇa affiliation should do and worship Śiva with those flowers. Nigamajñāna also refers to the procedures of paying obeisance to Śiva and other deities in the temple.[181] He also refers to Rauravāgama passages[182] that list the acts to be avoided inside the temple and some of them are the same as explained briefly in the Tamil text Tirukkōyiṟ kuṟṟam of Nigamajñāna I which we have already analysed.[183]

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[179] According to Mataṅgapārameśvarāgama they have been constructed by Brahmā (dhātṛ) in the country of Bharata (bhāratadeśa) where Śiva is fully manifest only for the welfare of humans.

[180] The Sūkṣmāgama adds that the self inhabiting the body (dehī) is considered the liṅga and the body the temple and there is no difference between them.
देहं प्रासादमित्युक्तं देही लिङ्गमिति स्मृतम् ।

[181] According to Aṃśumadāgama one should not cover one's upper body while one bows down before Śiva; one should also avoid bowing down before the central shrine and on the sides.

[182] प्रच्छन्नपटकाले न कर्तव्यं लिङ्गदर्शनम् ।
तैलाभ्यङ्गं घृताभ्यङ्गं शिरोवेष्टनकं तथा ।
कञ्चुकावरणं चापि वर्जयेच्छिवमन्दिरे ।
Interestingly Nigamajñāna refers to a few passages from Rāmāyaṇa which also deal with this topic.

[183] Vide supra.

Procedure of paying obeisance

Next he commences paying obeisance by bending down (praṇāma) before the balipīṭha, the flagpost (dhvajadaṇḍa), vṛṣabha,[184] etc. Interestingly Nigamajñāna gives the visualisation verses (dhyānaśloka) from the Aṃśumadāgama for each one of them which one recites before them and then fully prostrates before Śiva and offers flowers. He may either do complete eight limbed prostration (sāṣṭāṅga), or five limbed (pañcāṅga) or three limbed (trayāṅga) or single limbed one (ekāṅga).[185]

Worshipping in the temple of Śiva (Śivālayasevākramavidhi)

Then he performs the cirumambulation (pradakṣiṇa)[186] which Nigamajāna defines on the basis of a passage (source not specified) as consisting of four parts (caturaṅga)[187] which the Svāyambhuvāgama describes as "walking slowly step by step without moving his hands and with meditative mood and slowly reciting hymns just as a pregnant woman would walk carefully holding in her hand a cup containing oil upto its brim so that the oil does not spill over".[188] Passages from the Kāraṇāgama and the Aṃśumadāgama are cited here. Nigamajñāna also cites passages from the Ajitāgama that speak about various fruits that accrue to one who performs pradakṣiṇa in the early morning, noon, evening and other holy occasions such as equinox, solstice, the eighth day after the full moon (aṣṭamī), etc. In the same way there are also different fruits (such as that equivalent to the aśvamedha sacrifice) for doing pradakṣiṇa around the sanctum sanctorum (garbhagṛha), in the different prākāra-s such as the antarmaṇḍala, antarhāra, etc. Doing pradakṣiṇa for twenty one times is the best, for fifteen times is of middle type, for five times is of low type and for three times is the lowest of low type.[189] The fruits of pradakṣiṇa done to different types of liṅga-s such as mānuṣa, daivika, ārṣa also vary and increase many times accordingly.[190] Incidentally we get brief descriptions about four types of pradakṣiṇa: savya, apasavya, savyāpasavya (somasūtra) and aṅgapradakṣiṇa. Then one bows down before the dvārapāla, Gaṇeśa, Nandī, different forms of Śiva such as Nṛttamūrti, Dakṣiṇāmūrti, Vaṭukabhairava, Durgā and Seven Mothers (saptamātṛ-s) reciting their dhyānaśloka-s. One may also recite vedic mantra-s, sing hymns[191] in as many as eighteen languages such as Tamil. The ācārya (deśika) can enter into the garbhagṛha while for brahmins it is upto the ardhamaṇḍapa and for kṣatriya-s upto mukhamaṇḍapa. Those belonging to the vaiśya and the śūdra varṇa draw a square with cowdung behind the vṛṣabha and worship there with the mūlamantra according to the methods [taught] by their guru. Cloth, land, servant maids, money and jewels can also be offered; or whatever one has can be offered with devotion. If nothing is available a few leaves or fruits can be offered or a few words [hymns ?] of praise can be offered. One can serve the temple by cleaning its premises.[192]

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[184] The Brahmāṇḍopapurāṇa cited here states that Vṛṣabha is the personification of dharma and therefore one prays before him and with his permission prays to Śiva.

[185] शिरो हस्तौ च कर्णौ च चिबुकं बाहुयुग्मकम् ।
अष्टाङ्गं च नमस्कारं पञ्चाङ्गं च ततः श्रृणु ।
शिरो हस्तौ च पादौ च (बाहू) कृत्वा जानुनि सुस्थितौ ।
इदं पञ्चाङ्गमेवोक्तं त्रयाङ्गं च ततः श्रृणु ।
हस्तौ बद्धा तु मुकुलं मूर्धदेशे नियोजयेत् ।
त्रयाङ्गलक्षणं चैतच्छिरसैवैककं भवेत् ।

[186] Each letter of the word pradakṣiṇa is etymologically explained for which also a few passages are cited.
प्रछिनत्ति भयान् सर्वान् दकारो मोक्षसिद्धिदः ।
क्षिकारात् क्षीयते रोगो णकारः श्रीप्रदायकः ।

[187] पादात् पादान्तरं गच्छेत् करौ चलनवर्जितौ ।
स्तुतिर्वांचि हृदि ध्यानं चतुरङ्गं प्रदक्षिणम् ।

[188] आसन्नप्रसवा नारी तैलपूर्णं यथा घटम् ।
वहन्ती शनकैर्याति तथा कुर्यात् प्रदक्षिणम् ।

Finally one bows down before Dhvanicaṇḍa, claps the hand and prays for the fruit of seeing the Lord (sevāphala) and finally sees the main liṅga reciting the mūlamantra. Here also Nigamajñāna gives a list of prohibited acts (aparādha) inside the temple. While leaving the temple one should not take with him even a grass from there.[193] Thus after completing his worship in the temple he returns straight to his home by removing the obstacles on the way with the recitation of the astramantra.

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[189] According to the Svāyambhuvāgama if one bows down only for once and performs only one pradakṣiṇa that will destroy all his merits (puṇya).
एकदण्डनमस्कारमेकं चापि प्रदक्षिणम् ।
एकहस्तनमस्कारं हन्ति पुण्यं पुरातनम् ।
The Śivadharmottara states that bowing down in the temple of Śiva even due to contact from others or by curiosity or due to greed (lobhāt) does not go waste and he obtains a divine self-moving aerial car (vimāna) [that is capable of going anywhere according to his wishes]:
ये कुर्वन्ति नमस्कारमीश्वराय कश्चित् कश्चित् ।
सम्पर्कात् कौतुकाल्लोभात् तद्विमानं लभन्ति ते ।

[190] Nigamajñāna refers to passages of unknown source in support of this point.

[191] The Śivadharmottara speaks highly about singing the glories and the names (nāmasaṃkīrtana) of Śiva which is highly beneficial and brings forth immense results:
नामसङ्कीर्तनस्यापि प्रसङ्गेन शिवस्य यः ।
कुर्याद्वा तन्नमस्कारं न तस्य विफलं भवेत् ।

[192] A few passages of the Liṅgapurāṇa list the fruits accrued by seeing the Liṅga in the morning, noon, evening, and on holy occasions such as aṣṭamī, pradoṣa, etc.

Study of śaivasiddhānta texts

Then he spends his time till noon by hearing and studying the śaivasiddhānta texts. Only he who is initiated into śaivism (dīkṣita) is eligible to hear the śaiva scriptures and their exposition. So long as his knowledge of śaivasiddhānta becomes strong and firm he should go on hearing them.[194] Then Nigamajñāna briefly deals with the descent of the śaiva āgama texts, their division into śivabheda and rudrabheda, their recipients, the upabheda-s for each of them, etc.

The āgama-s are generally held to have four quarters (pāda):

The jñānapāda treats the nature of the three types of selves: vijñānākala, pralayākala and sakala; the nature of five mala-s: āṇava, karma, māyā, bindu and rodhaśakti; the evolution of the thirty six tattva-s beginning from śiva and ending with pṛthivī, the types of various worlds (bhuvana), their lords (bhuvaneśvara) and how they bind the selves; different types of dissolution (pralaya) such as prathama, madhyama, etc.; the philosophical doctrines of other śaiva systems such Pāśupata, Kālāmukha as the views of opponents to be refuted (pūrvapakṣa) and establishing [śaivasiddhānta] doctrines as the conclusive view (prameyaniyama).

The yogapāda treats the actual nature of these thirty six tattva-s, the lords of the tattva-s (tattveśvara), the self, the supreme lord (parameśvara), śakti, the material causes of the world – māyā and mahāmāyā; various divine accomplishments (siddhi) such as aṇimā, etc.; the procedures of performing the six limbs of śaiva yoga – prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, japa and samādhi.

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[193] The Āgneyapurāṇa says that if one engages oneself even for a moment in the service of Śiva he lives in the worlds of Śiva for aeons:
क्षणार्धं क्षणार्धं यो मर्त्यः शिवकार्यपरो भवेत् ।
दिव्यं वर्षशतं वत्स्येच्छिवलोके महीयते ।

[194] Devyāmata passage states that all knowledge related to the subjects other than Śiva are classified as para and that which shows Śiva as apara:
ज्ञानं द्विविधं ख्यातं परापरविभेदतः ।
परं चाशिवबोधाख्यमपरं शास्त्रमुत्तमम् ।

The caryāpāda has its contents the procedure of rites such as the atonements (prāyaścitta), offering the annual pavitra to Śiva and other gods (pavitrāropaṇa), rites of installation (pratiṣṭhā);[195] the characteristics of various types of liṅga-s such as vyakta and avyakta, various forms of Śiva such as Umāmaheśvara, those of the Gaṇeśvara-s such as Skanda, Nandī, etc.; those of stick (daṇḍa), kamaṇḍalu, yogapaṭṭa, etc.; the funeral rites and the ceremonies in honour of manes (śrāddha).

The kriyāpāda treats the performance of various types of initiations such as the nirvāṇadīkṣā, abhiṣeka-s [such as astrābhiṣeka and ācāryābhiṣeka].

The subject of writing the texts of āgama-s is also treated by Nigamajñāna. He states that these texts (śivajñāna) should either be written on copper plates or plates of other metals or on palm-leaves (pustaka) with beautiful pens using lampblack (maṣī) or with stylus in characters (lipi) such as the nāgara.[196] The āya and vyaya of the bundle (pustaka) should be calculated correctly. The Cintyaviśvāgama treats this in detail. The Santānāgama describes the method of drawing pictures on the sides and the margins of the palm-leaves, preparing the wooden plank on both sides and inserting a soft cotton cord through the hole. We also get instructions from the same text about preparing the stylus and writing. In the Dīptāgama we get instructions for making the seat of tantra (tantrāsana)[197] which is a long stick (daṇḍa) or (plank ?) made of gold or silver or copper with the proper measurements.

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[195] It is interesting to note that Nigamajñāna includes the rites of installation (pratiṣṭhā) in the caryāpāda whereas it normally forms part of the kriyāpāda of many of the available āgama-s. There is also a popular statement "karṣaṇādipratiṣṭhāntam" which means all the rites formimg part of the installation. Cf. also the Mataṅgapārameśvarāgama, vp. 2:8-13 which gives the contents of each pāda in a slightly different way.

[196] Nigamajñāna cites passages from the Santānāgama which describe the making of the book (pustaka), the measurements of palm-leaves, etc. One gets interesting details about different types with different names such as śrīkara, candrakānta, śrībhadra of pustaka based on their measurements. These points are exactly found in the Aṃśumadāgama and the Vīrāgama also.

The Śivadharmottara in its second chapter deals elaborately with the subject of writing the āgama-s in pustaka, making the pustaka, worshipping them in an elaborate way and donating them to worthy śaiva yogī-s. There one comes across the statement that these āgama-s should be written in scripts such as the nandināgarī.

Cf. *Knowledge: its preservation and dissemination through pustakam*, by T. Ganesan, 2006 for a detailed study of this subject.

[197] The Śivadharmottara calls it śarayantrāsana.

Teaching the Āgama (Siddhāntaśravaṇavidhi)

The Śivadharmottara gives very interesting information about explaining the āgama-s, correcting the mistakes such as adding or omitting letters, avoiding repetitions in explaining the text, etc. He who correctly follows the rules and restores the text is verily vidyāparameśvara. Further it divides the sacrifice of knowledge (jñānayajñā) into five types: reading (adhyayana), teaching (adhyāpana), commenting (vyākhyā), hearing (śravaṇa) and reflecting upon the text (cintana).[198] In explaining the text (vyākhyāna) the ācārya should begin by mentioning the five srotas[199] and eight anusrotas,[200] etc. of the entire tāntric knowledge.[201] The Kiraṇāgama specifies that a yogapīṭha should be specially made with decorations on its sides and the guru should sit on it and that after due worship he should commence the exposition.[202] In explaining the āgama-s the guru initially elaborates on the six-fold relationship (sambandha): para, mahān, antarāla, divya, divyādivya and adivya.[203] What is more, he can use Sanskrit or Prakṛt or any other regional languages that are easily comprehensible to the student.[204] We also get here references to the āgama-s in the regional or local languages which the guru expounds to the students. In all these statements we may easily notice that the guru is supposed to impart the teachings of the agama-s clearly to the student irrespective of the language and he is free to choose any language that is easily understandable to the students.[205] It is also important that the Guru tests the aptitude of the students before commencing his teaching[206] and that he follows those methods which make the comprehension of the āgama-s easier for the students.[207] There are also instructions in the āgama-s, cited by Nigamajñāna, regarding the explanation of inflection of nouns (vibhakti) and their usages.

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[198] The text considers the jñānayajña as the highest among all sacrifices which bring forth liberation (vimukti).

[199] Kāmika, etc. belonging to the ūrdhvasrotas, Asitāṅga, etc. of the dakṣiṇasrotas, Sammoha, etc. of the uttarasrotas, Trotala, etc. of the prācyasrotas and Caṇḍāsidhāra, etc. belonging to the paścimasrotas.

[200] शैवं मान्त्रेश्वरं गाणं दिव्यमार्षं च गौह्यकम् ।
योगिनीसिद्धकौलं च स्रोतांस्यष्टौ विदुर्बुधाः ।
This shows the importance given to undestanding the entire tāntric lore in its proper place and learning the śaivasiddhānta (ūrdhvasrotas) with this background. Further, though the ācārya and the students have been initiated into the śaivasiddhānta tradition the scriptures, especially the tāntric ones, pertaining to other currents (srotas) are also given importance and the ācārya is supposed to be conversant with the scriptures of other currents (srotas).

[201] According to Mataṅgapārameśvarāgama the study and exposition of the āgama-s should be done in a clean and quiet place away from uninitiated persons..

[202] The Kiraṇāgama and the Mṛgendrāgama state that on the first day the guru begins by explaining three or two verses (sūtra); the śiṣya hears attentively and there are questions (praśna) and counter questions between the teacher and the student (pratipraśna).

[203] Nārāyaṇakaṇṭha discusses about fivefold relationship in the introductory portion of his commentary (vṛtti) on the 3rd paṭala of the vidyāpāda of the Mṛgendrāgama by citing a verse from the Pauṣkarāgama.

[204] संस्कृतप्राकृतादितत्तद्देशोचितभाषारूपैः शिष्यानुरूपैर्वाक्यैः...
संस्कृतैः प्राकृतैर्वाक्यैः देशभाषाप्रकारजैः (नाना) देश(समुद्भवैः) ।

Then there is a brief list of days such as the fourteenh day (caturdaśī) of the both the fortnights and various other occasions such as festival, death of the guru or a śaiva yogī when the study of the āgama-s should not be done.[208]

Then comes an important principle of the śaivasiddhānta system: the āgama-s should be expounded and studied only by initiated ācārya-s and śiṣya-s. The āgama texts are very particular about this. Further, one should have intense devotion, humility and strong faith (śraddhā) to study these scriptures. Nigamajñāna states that the āgama-s should be taught only to a

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प्राकृतप्रभवैः शास्त्रैः श्लोकैश्च संस्कृतैरपि ।
अत्र लौकिकशव्देन यः शिष्यमनुरूपतः ।
देशभाषाद्युपायैश्च तथाभूतागमैरपि ।
प्रदेशवर्तिभिः सर्वदेशस्थान् बोधयेद्बुधः ।

The Śivadharmottara in a different context asks what is the use of those sentences that express the sentiments such as attachment (rāga), aversion (dveṣa), untruth (anṛta), anger (krodha) and lust (kāma) even if they are in Sanskrit and couched in sweet sounding words?

रागद्वेषानृतक्रोधकामतृष्णानुसारि यत् ।
वाक्यं निगूढहेतुत्वात् तद्दुर्भाषितमुच्यते ।
संस्कृतेनापि किं तेन मृदुना ललितेन च ।

[205] His master being the translator of some of the very important śaiva texts such as the Śivadharmottara, the sthalapurāṇa-s such as the Aruṇakiripurāṇam and the Caivacamayaneṟi which gives the quintessence of the āgamic teaching it is but apt that Nigamajñāna stresses the importance of teaching the āgama-s in Sanskrit or any other language that is 'understandable to the students'.

[206] The Mataṅgapārameśvarāgama speaks in detail certain negative and positive qualities pertaining to students which the Guru should well examine beforehand.

[207] येन येन प्रकारेण समर्थश्चावधारितुम्।
तस्य [तस्ये ms.] तस्य तथा व्याख्या कर्तव्या [कर्तव्यं ms.] गुरुणा सदा।

[208] The Mṛgendra and Ṣaṭsahasra give details about this.

worthy disciple who has already been purified by śaktipāta.[209] Nigamajñāna adds that the āgama texts should not be interpreted like any other ordinary text (paśuśāstra). He also states with Sarvajñānottarāgama[210] that one should not pollute them by citing them as ordinary examples. They should not be tortured (kleśanīya) by frivolous disputes (vādādi).[211]

The fruits accrued by the study of āgama-s are delineated in the Śivadharmottara. Even the study of a single verse or a half-verse will bring forth great benefits such as leading to the worlds of Śiva (śivaloka). Even he who reads or makes others read or even writes on palm-leaves a few verses attains great benefits.[212] Thus ends the chapter dealing with the instructions for the study of the [śaiva]Siddhānta.

Worship at noon (Madhyāhnapūjā)

At noon after completing his bath and other obligatory rites the [ācārya] commences the worship of Śiva elaborately as before.[213] If he is not able to do so he may do the worship with eight flowers (aṣṭapuṣpikā).[214] The method is as follows: After doing the sakalīkaraṇa and abhiṣeka to Śiva he places Śiva on the pīṭha; then with one flower visualises the āsana, with another the mūrti and then the five aṅga-s except the netra. Then he worships them with the mūlamantra and offers all other offerings that are possible. One may even worship the Liṅga that has already been worshipped with eight flowers.[215]. Nigamajñāna cautions against combining the vedic and tāntric mantra-s which, according to him, is a great sin. He cites a few passages that lists seven general (sādhāraṇa) mantra-s: They are the praṇava, mātṛkā, māyā, vyomavyāpi, six-syllabled [mantra] (ṣaḍakṣara), prāsāda and the aghoramantra.[216] After completing his noon worship (madhyāhnapūjā) he sits for his noon meal and so long as he has not done his noon worship he is not supposed to take his meals.

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[209] भक्तिश्रद्धायुताय शक्तिपातपरिशुद्धाय शिष्यायैव दातव्यम् ।
Sarvajñānottara lays down that the student should have supreme devotion (parābhakti) towards Śiva (deva) as well as towards his guru and he should not have any inclination (āsakti) towards other scriptures:
यस्य देवे पराभक्तिर्नित्यं गुरौ च षण्मुख ।
नान्यशास्त्रे यथासक्तिः [यथाशक्ति ms.] ज्ञानं तस्मिन् नियोजयेत्।

[210] न जल्पं शिवशास्त्रेण प्रकुर्वीत कदाचन ।
न चोदाहरणं कुर्यान्नाशुद्धं शिवसंसदि ।

[211] The Śivadharmottra adds a long passage on this point and alerts one to be cautious in protecting the āgama-s from untrained, impure and unfaithful persons.
असम्पूज्य शिवज्ञानं येऽधीयन्ति लिखन्ति वा ।
...
विकीर्णन्ति च लोभेन कुज्ञाननियमेन वा।
असंस्कृतप्रदेशेषु यथेष्टं स्थापयन्ति च।
The Sarvajñānottara states that one should be very careful about persons who are dishonest (śāṭhya) and who put questions in sweet words [but are deceitful]; it says that they are really the thieves of tantra-s (tantrahārī). The Niśvāsakārikā also has the same view and cautions that "one should protect [the āgama-s] just as one protects the wealth from the thieves: रक्षणीयं प्रयत्नेन तस्करेभ्यो धनं यथा ।

[212] The Sūtasaṃhitā regards the writing of the śivaśāstra and donating it to a worthy person possessing devotion to Śiva as devotional acts. Even donating a pen (lekhanī) or lampblack (maṣī) is equally beneficial.

[213] The Ṣaṭsāhasrikā prescribes worship in the morning, at noon and after sunset.

[214] This worship is recommended for women, young boys, old men, poor persons, for those who are inclined towards meditation (and therefore less interested in elaborate rites), for

Rules for taking noon meals (bhojanavidhi)

It is of two kinds: the one taken collectively by the śaiva community consisting of the ācārya and his disciples after duly offering the food or anything obtained as alms.[217] The second kind is that which is cooked by the community of disciples. According to Cintyaviśvasādākhya the cooking should not be for his or their own sake. The food should be offered to god (deva), to ācārya, used for fire worship (agnikārya) and to guests (atithipūjana).[218] Further, one is affected by the sins (sūnādoṣa) [caused

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those desirous of enjoyments, those who have renounced the world and for those who are afflicted by diseases.

[215] The worship with eight flowers (aṣṭapuṣpārcana) seems in all probability, to be an easy way of worship which can be done by those who are incapable of doing regular elaborate worship. The Rāmanāthapaddhati cited here says that he who is not capable [of doing regular worship] can do this worship in the noon.
अशक्तः प्रातरभ्यर्च्य सन्ध्यं माध्यन्दिनीमपि ।
अष्टपुष्पार्चनमपि कृत्वा विसर्जयेत् ।
The idea here seems to be that on any account one should not omit the worship of Śiva. For, Nigamajñāna even says that one can do this worship even on a Liṅga that has been worshiped by somebody else.

[216] प्रणवो मातृका माया व्योमव्यापि षडक्षरः ।
प्रासादोऽघोरमन्त्रश्च सप्त साधारणा मताः ।

[217] Alms include money, grains, villages, etc. offered to the guru and enjoyed by him and his disciples collectively after due permission from the guru. The Jñānaratnāvali states that guru can take that which is offered with due devotion. He should avoid taking the properties of God (devadravya), properties belonging to another guru (gurudravya) and those belonging to persons of lowest varṇa (antyajasva).

[218] आत्मार्थे पचते यस्तु ब्रह्महा स च कथ्यते ।
देवाचार्याग्निकार्यार्थं तथा चातिथिपूजने ।
The Śivadharma says

inadvertantly] by accidental destruction of insects, etc. in five places in the kitchen. They are the fire-place, slab for grinding condiments, broom, pestle and mortar and water-pot. In order to free himself from this sin he has to worship Śiva, the fire and guru. He also should do the cullīhoma. First he installs in the oven (cullī) the fire from his own self through recaka, names it śivāgni and then recites the five brahmamantra-s. Gods such as Agni, Soma, Bṛhaspati are given oblations in the fire lit up in the oven. Varuṇa in the water vessels, Subhagā in the grinder, Raudrakoṭṭagirikā in the mortar, Balabhadrapriya Praharaṇa in the pestle, Mṛtyu Devacādita in the broom and Skanda are offered vāstubali.

Then, after washing his legs he enters the dining hall that has already been cleaned with cowdung paste and decorated with rice flour. The ācārya and others sit on their appropriate seats[219] marked by four or three or two or single lines. In front of each of them a square maṇḍala is drawn with ash (bhasma) either with four or three or two or single lines over which they keep the dining plate (pātra) made of gold or silver or any other metal.[220] They may even take food on plantain leaves. All of them are seated facing either west, north or east[221] and they are accompanied by persons of their own varṇa with high repute and good character who are fit to dine along with them (paṅktipāvana). They all sit in a single row and keep their left hand on the knee and take food avoiding all inappropriate words.

After filling the plate with pure cooked rice along with vegetables and other side dishes he sprinkles water reciting astramantra, and seven times recites the mṛtyuñjaymantra *oṃ juṃ saḥ mṛtyuñjayāya vauṣaṭ.* Then on a

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देवाग्न्यतिथिभैक्षार्थं पचेन्नैवात्मकारणम् ।
आत्मार्थं यः पचेन्मोहान्नरकार्थं स जीवति ।

The Śivadharmottara, cited here, also holds the same view. According to it he who eats food after duly offering it to Śiva, to fire, to his guru and to brahmins [who come as guests] is verily Rudra himself and he who does the contrary is really eating his sins (kilbiṣa).

[219] The Kiraṇāgama gives the measurements of the seats.

[220] Again the Kiraṇāgama specifies that guru (ācārya) takes food in a gold vessel, the sādhaka in silver, the putraka in copper and the samayī takes food in vessel made of other metals. If gold or solver vessels are not available all may use copper vessels. When even copper vessel is not available those made of brass can be used after reciting the Aghoramantra.

[221] The Kiraṇāgama specifies that the Guru sits facing east, the disciple who has taken the viśeṣadīkṣā (putraka) facing west, the sādhaka faces south and the disciple who has taken the samayadīkṣā (samayī) faces north while taking food. The Jñānaratnāvalī on the contrary states that none should face south and if anybody does so he will surely be affected by diseases.

maṇḍala drawn with cowdung on the left side he offers bali to the Nāga, Kūrma, Kṛkara, Devatta and Dhanañjaya which are the five subsidiary prāṇa-s (upaprāṇa) by placing a handful of rice and offers that by the water falling from his small finger of the right hand and then drinks the remainder of that water. After this he performs prāṇāgnihotra.[222] And then, he takes food so long he is mentally satisfied.[223] He should avoid onion, garlic, mushrooms and other prohibited vegetables. He should not take food from others hands[224] nor drink the remainings of water that has already been drunk by others. During eating he should avoid persons of questionable character belonging to the śūdra varṇa (asacchūdra), dogs, donkeys and women in their monthly periods. He should also avoid exchanging words with them nor hear any sounds from them. If due to inattention he hears or sees them he should vomit the food and take bath by plunging into water. At the end he should take a litte food and place it on the ground as offering to those living in the celestial regions (nākavāsī). Then he washes his hands and feet and bathes Kālāgnirudra residing in his right toes by the water from his right thumb. Then he performs ācamana, sakalīkaraṇa bhasmasnāna and gently strikes his navel reciting Vāmadevamantra and recites Aghoramantra seven times after which he shows parighāmudrā and takes betel leaves, etc.

- Begging for Alms (bhikṣāṭanavidhi)

Nigamajñāna discusses the rules for begging alms for the sādhaka and the naiṣṭhika. Generally bhikṣā is of four types: taking alms from different houses (*mādhūkara*), that which is offered by people themselves (*svayaṃdatta*), *sāntānika* and *ayācita*. The *ayācita* is pure cooked rice, cooked lentils, etc. given by people voluntarily with due veneration. In this type one should avoid food from hunters, dancers, fishermen, cowherds and others of low birth. The Acintyaviśvasādākhya specifies that one should take alms from house to house without giving any trouble to them just as the bee sucks honey from different flowers without in any way affecting them.[225] Nigamajñāna cites from Pauṣkara, Acintyaviśvasādākhya, Sarvajñānottara, etc. regarding the rules for taking alms. The Kiraṇāgama gives the measurements of the begging vessels.

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[222] It is as follows: He takes a small quantity of rice through the edges of his index, central and ring finger and puts in his mouth without touching the teeth by reciting the following mantra: ओं हां प्राणाय स्वाहा, ओं हां अपानाय स्वाहा, ओं हां व्यानाय स्वाहा, ओं हां उदानाय स्वाहा, ओं हां समानाय स्वाहा, ओं हां ब्रह्मणे स्वाहा. Nigamajñāna cites passages from Jñānaratnāvalī and the Kāmikāgamạ on this topic. According to the Kāmikāgama this prāṇāgnihotra is equivalent to hundred regular Agnihotra sacrifices. Nigamajñāna also refers to the Suprabhedāgama passages which equates this prāṇāgnihotra with the vedic agnihotra sacrifice: the ācārya is the yajamāna, his intellect (buddhi) his wife, the heart the sacrificial altar (vedī) and his inner fire in the stomach the fire, the hairs on his chest the darbha spread on the altar (paristaraṇa) and the mantra oṃ is Śiva.

[223] The Aṃśumadāgama advises that one should eat that much so as to maintain one's life and should not overeat.

[224] If he has to take food in other's house he should eat reciting the śivagāyatrīmantra.

- Going for Alms

The naiṣṭhika or the sādhaka after washing his feet, doing ācamana, applying bhasma and changing his loin cloth (kaupīna) takes the alms bowl reciting hṛdayamantra, washes it with astramantra, purifies it with kavacamantra and covers it with ochre cloth. He duly gets the permission from his guru and starts out for getting alms. He can get alms from persons of all the four castes except from those who make their living on the properties of [the temple of] Śiva (śivadravyopajīvī). He stands at each house and says " Give me alms !" seeing all the while only his toes. He stands there for that much time as a cow with its calf starts emitting milk (savatsagoprasnavakālāvadhi) and goes to the next house. If he is called [by the person from the previous house] while moving to the next house he should not go back again but may receive the alms on the road. After getting the bowl filled he returns to his monastery wishing prosperity to all the living beings in that village. After washing his legs and hands doing sakalīkaraṇa he divides the alms into three equal parts of which one goes to Deva (Śiva) another to the guru and the third part to himself. After reciting the Mṛtyuñjayamantra thrice he then slowly takes the food consisting of soup and ghee with his hands and fills one quarter of his stomach, the second quarter with water and the third for free movement of air.[226]

After food he spends his time in studying or hearing the [śaiva]siddhānta texts till evening. In the evening he washes his body from hip (kaṭiśodhana) or wipes the entire body with wet towel, applies bhasma and performs sandhyā worship (sāyaṃ sandhyā). Then he enters the temple and spends his time in meditation and japa[227] till he is overpowered by sleep. He also engages in śaiva yoga knowing clearly the four basic facts: the agent who meditates (dhyātā), the act of meditation (dhyāna), the object of meditation (dhyeya) and the fruits of meditation (dhyānaprayojana).[228]

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[225] यथा मध्वादधानोऽपि भृङ्गः पुष्पं न बाधते ।
तद्वद्भिक्षां क्षमी भूत्वा चाददीत गृहाधिपात् ।

[226] The Ṣaṭsāhasrikāgama praises very highly the living on alms. It states that there is no other penance equal to living on alms and all merits (puṇya) of vedic sacrifices and pilgrimages accrue to one that lives on alms. Further, it says that offering as alms (bhikṣādāna) is a great dāna and both the giver as well as the receiver get equal fruits.

When he is overpowered by sleep he should go to his bed reserved for him in the sleeping chamber and sleep showing śayanamudrā and putting his head towards east if he is a householder and to south if he is a person given to penance (tapasvī).[229] If the ācārya has taken the vow of following all the rules in all the four periods of the day (catuṣkālaniyama) he should bathe in the midnight in the water collected in the daytime and observe the rituals and the worhip of Śiva. Then he sleeps and gets up in the early morning and starts again the routine of rites as before. At the end Nigamajñāna gives a long list of all the important rites in their order beginning from the rite of getting from bed.

Thus the rules of Ātmārthapūjā are clearly enunciated basing on the āgama-s which should be followed without fail till the end of one's life.[230] The daily obligatory rites (āhnika) are thus explained elaborately.[231]

Occasional rites and worship

Next, the occasional rites and worship (naimittikavidhi) are explained.[232] In this section Nigamajñāna II deals with special types of worship of the liṅga in the temple such as liṅgapūraṇa, special worship in different months such as the dhanurmāsapūjā, worship of Mṛtyuñjaya, the expiatory rites such as the pavitrāropaṇa, installation of movable liṅga (calaliṅga), installation of the monastery (maṭhapratiṣṭha), installation of the vidyāpīṭha, installation of the image of a sage (ṛṣisthāpana), of the devotees of Śiva (bhaktapratiṣṭhā) and restoration of the liṅga meant for personal worship (ātmārthaliṅgajīrṇoddhāra).

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[227] The Śivadharmottara says if he is tired of japa he should take up meditation and if tired of meditation he should resume japa: जपश्रान्तः पुनर्ध्यायेत् ध्यानश्रान्तः पुनर्जपेत् ।

[228] ध्याता ध्यानं तथा ध्येयं यद्वद् [तद्वद् । em; यद्वद् Ms] ध्यानप्रयोजनम् ।
एतच्चतुष्टयं ज्ञात्वा योगं युञ्जीत योगवित्। Nigamajñāna cites this verse as from the Śivadharmottara. But the first half of this verse occurs as the second half of the second verse in the Yogapāda of the Sarvajñānottarāgama. For more details see T. GANESAN, (forthcoming) *Sarvajñānottarāgama: Yogaprakaraṇam* along with the commentary of Aghoraśivācārya critically edited on the basis of manuscripts with introduction in Tamil and English and with a Tamil translation.

[229] Incidentally Nigamajñāna refers to bālaparyaṅka—a cot made of neem or other woods with four legs and other embellishments that may be used as bed.

[230] एतन्नित्यक्रियाकाण्डं यथा शास्त्रोक्तमार्गतः ।
एवं नित्यं प्रकर्तव्यं पूजकः सर्वमाचरेत् ।
इत्यात्मार्थं समाख्यातं यावज्जीवान्तमाचरेत् ।

[231] श्रीमद्व्याघ्रपुरवासिवेदज्ञानमुनेः पुरो
श्रीपादपङ्कजद्वन्द्वधूलीधूसरमस्तकः ।
तन्नामधारी तच्छिष्यः स्वागमोक्तनिदर्शनै ।
आत्मार्थपूजाव्याजेन कृतवांछैवमाह्निकम् ।

Liṅgapūravidhi

Nigamajñāna cites large chunk of passages from the Ajitāgama[233] to describe this rite. It mainly consists in collecting large quantities of grains such as wheat, yava, rice, nīvāra, etc. cooking them in a new vessel with pure ghee and covering the liṅga completely. This rite is done so as to get full growth of crops and sumptuous food supply to all people in the country.

After cooking all these grains adding ghee and other substances a snapana, if possible, with one thousand kalaśa-s is done to the liṅga in the temple accompanied by the fire worship. All the cooked food is offered to the liṅga and then the entire space of the sanctum (garbhageha) is completely filled with the food so that the liṅga is not visible.[234] Then it is decorated with flower garlands and mantra-s such as sarvātma are recited by the ācārya along with hymns and playing of musical instruments. The door is then locked, the ācārya circumambulates the sanctum thrice, pays obeisance by fully stretching himself on the ground (daṇḍavadbhūmau) and goes back home. This rite is performed on the aṣṭamī or caturdaśī day or on the day with the star ārdrā which brings forth prosperity.

Viśeṣapūjā

This special worship is performed according to the Kāraṇāgama and the Cintyaviśva on occasions such as the solstice, equinox, new moon or eclipse.[235] It is done at the end of daily worship. Abhiṣeka to the liṅga is done with sugarcane juice, ghee, etc. accompanied by fire worship.

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[232] The analysis of this section is based on the IFP T. 371 (pp. 1041-1191). In fact this is the only transcript that treats the occasional rites also and it is definiteny by Nigamajñāna II. For the colophon at the end says,
इति श्रीव्याघ्रपुरवसतिवेदविदाख्यशिष्यः नैमित्तिकं खलु तदाह्वयवान् अकार्षीदात्मार्थपूजनविधावखिलागमोत्थम् ।

[233] Ajitāgama (N.R.Bhatt), 32nd chapter.

[234] पूरयेद्गर्भगेहं तु यथा लिङ्गं न दृश्यते ।

[235] According to the Cintyaviśva worship should be done at the commencement of the solar eclipse and at the end of the lunar eclipse.

Pañcagavya and the pañcāmṛta are kept in copper vessel or in mud cups on a sthaṇḍila for which special worships are done and they are poured on the liṅga reciting the tryambakamantra. Other mantra-s such as the brahmamantra, aṅgamantra and the vyomavyāpimantra are also recited. Food offering is done which includes curd with jaggery and ghee at the end of which nīrājana is done. Fire worship is done and the śivamantra is recited by the ācārya. This worship may be done for a day or three days or for nine days according to one's capacity. The same can also be done to the liṅga meant for personal worship also (ātmārtha). At the end brahmins are fed as well as devotees of Śiva.

Mṛtyuñjayapūjā

The purpose of this worship to Śiva in the form of killing the god of death (kālanigraha) is to ward of untimely death and for getting longevity. According to the Uttarasvāyambhuvāgama which deals with this rite the sins committed by one in previous births engenders untimely death.[236] It can be done for three or five or seven days in any month or on the day of the birth star (janmadina) or on the day of solstice. The previous day the ācārya after his daily rites worships his guru. The next day the rite of tarpaṇa to god Mṛtyuñjaya is done reciting the mantra *oṃ juṃ saḥ* for hundred and eight times with pure water mixed with camphor kept in a new mud vessel. After worshipping Gaṇeśa special abhiṣeka is done to the liṅga reciting the Mṛtyuñjayamantra. The Kiraṇāgama gives the visualization (dhyāna) of the deity. Again tarpaṇa is done with water added with camphor, agaru, etc. for one hundred or fifty or twenty five times reciting the kālanigrahamantra. Then fire worship is performed with worship of Kālanigrahadeva at the centre of the fire. Milk mixed with ghee, honey and dūrvā grass is used for the oblation. After a prayer for long life the ācārya is presented with new clothes, etc.

Dhanurmāsapūjā

Nigamajñāna cites form the Svāyambhuvāgama for dealing with this rite. This is a special worship to Śiva performed daily during the month of Dhanus (= Mārgaśīrṣa). It is done three and three quarters nāḍī (tripādena trināḍikā) before sunrise. According to the Svāyambhuvāgama gods (deva) were instructed by Viṣṇu to do this special worship to Śiva. Different kinds of flowers are used in the worship. The cooked rice is kept in a vessel over which curd, ghee are poured and along with condiments it is offered to the

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[236] जन्मान्तरकृतं पापम् अपमृत्युर्भविष्यति ।

Liṅga and other parivāra deities. Lotus, nandyāvarta and other flowers are collected in a vessel and Śiva is worshipped reciting the following mantra thrice.[237]

Ātmārthaprāyaścittavidhi (pavitravidhi)

Offering pavitra to the liṅga daily is the rite of pavitra which is done as a form of atonement (prāyaścitta) to make good any omission or wrong doings in the performance of daily worship. According to the Rauravāgama all sins and mistakes committed are washed away by offering pavitra. The Jñānaratnāvali lists out various causes of such omissions. They are carelessness (pramāda), confusion (moha), preoccupation with other activities (kāryavyagratā), fear from the king or thief, laziness (ālasya) and vices (vyasana).[238] According to the Kāmika doing this rite which is a form of prāyaścitta is obligatory on the part of the worshipper and failing to do this engenders only more sin.

Nigamajñāna says that since it protects one from falling into transmigration or into sin it is called pavitra.

- Types of pavitra

It is of two types: ātmārtha and parārtha. The Sūkṣmāgama names them svasiddhi and parasiddhi. They are of three kinds again: nitya, naimittika and kāmya. The Kāraṇāgama defines them each: The nityapavitra consists of offering dūrvā grass along with akṣata and the bilva leaf reciting the mūlamantra.[239] The same rite done in the three months – āṣāḍha, etc. – is called naimittika while that done in the month of āṣāḍha on one's birthday in order to get enjoyments and liberation (bhogamokṣasiddhaye) is called the kāmyapavitra. The Kāmika, Aṃśumān and the Mohaśūrottara state clearly that the pavitra rite should be done in the months of āṣāḍha, etc. The Suprabheda adds that the rite can be done for seven or five or three days.

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[237] श्रीकण्ठाय नमस्तुभ्यं गङ्गाधर नमो नमः ।
पिनाकिने नमस्तुभ्यं शूलपाणे नमो नमः ।

[238] प्रमादाद्दैवतो मोहात् कार्यव्यग्रतयापि वा ।
राजचोरभयालस्यदेहव्यसनतस्ततः ।
अवश्यं जायते छिद्रं...
The Jñānaratnāvali and the Mṛgendra state that this rite was obtained by the gods from Śiva after [performing] very hard penance:
यः प्राप्तस्तपसो देवैर्हरात् स्वविधिपुष्टये ।

[239] दूर्वाङ्कुराक्षतोपेतैर्बिल्वपत्रैः समन्वितम् ।
दद्यात् पवित्रकं नित्यं मूलमन्त्रसमन्वितम् ।

Nigamajñāna enters into a detailed discussion whether pavitra rite is a daily obligatory one or occasional or optional (kāmya). For each one of the views he gives the arguments by citing passages from various āgama-s. In the Pauṣkarāgama and the Dīptāgama the rite of offering pavitra is explained as a vow with many prohibitions like the vow of cāturmāsya. Further just as one gets into the pratyavāya sin by not performing the obligatory rites[240] so also one does by the non-performance of pavitra rite. The Mohaśūrottara on the other hand argues that as this rite is not found in the śivāgama (?)[241] it can only be an occasional one. But, the opponent retorts that on the strength of the Kālottara passage[242] only dīkṣā and the installation are the occasional rites and pavitra is not one among them. The third one argues that it may be an optional (kāmya) rite as there is the mention of fruits[243] by doing it. It is replied that pavitra rite is not generally done with a view to obtain great or well-known fruits. Finally it is said that pavitra rite is not also a prāyaścitta rite. For, as argued in Bālajñānaratnāvali one gets the sin of pratyavāya and falling in naraka by not doing the pavitra. Therefore, Nigamajñāna concludes that the rite of offering the pavitra is part of daily rite.[244] He cites the authority of the Ṣaṭsāhasrikāgama.[245]

- Pavitra cord (sūtra)

The cord used as pavitra can be made either of cotton or silk threads.[246] The cord can be prepared by the women belonging to any one of the four varṇa-s.[247] The Santānāgama specifies the mantra-s such as Sadya, Vāma, etc. to be recited while cleaning and preparing the cord. The Suprabhedāgama speaks of different number of strings (tantu) for the cord and accordingly it divides it into the highest, middle and lowest types. The same text also specifies the knot (granthi), its size, etc., and the Rauravāgama gives the list of adhidevatā-s for the knots. According to the

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[240] स्नानं पूजा जपो होमोऽध्ययनं चैव पञ्चकम् ।
इति नित्यं सदा कुर्यात् (Kriyākāṇḍakramāvali as cited by Nigamajñāna)

[241] अस्माभि [र ?] दृष्टं चेदं शिवागमे ।
तस्मान्नैमित्तिकं नाम पवित्रकमिति स्मृतम् ।

[242] दीक्षा चैव प्रतिष्ठा च नैकेमिदं [नैमित्तिकमिदं em.] द्वयम् ।

[243] विघ्नापहारपूजादिफलमस्योपयोगः ।

[244] तस्मादिदं नित्याङ्गम् ।

[245] अतो नित्याङ्गमेवाहुः पवित्रारोहणं नृणाम् ।
पूजाङ्गत्वात् प्रकर्तव्यं नित्यमेव पवित्रकम् ।

[246] The Kiraṇāgama gives various substances such as gold, etc. from which pavitra is made in different aeons (yuga) such kṛta, tretā, etc.

[247] The Jñānaratnāvali specifies the shape and nature of the pavitra cord.

Kāmikāgama the cords should be dyed with red sandal (raktacandana), saffron (kāśmīra), sandal (candana), etc.[248] In the Rauravāgama we find different number of strands for the pavitra cord meant for various deities, the ācārya, the king, etc.

- Preparatory rites (adhivāsa)

According to the Dīptāgama aṣṭamī is the best for adhivāsa rite; even on trayodaśi or caturdaśī also it can be done. Aṅkurārpaṇa is done the previous day. The Kāmikāgama gives the details of the pavilion (maṇḍapa), its place, measurements, etc. Nigamajñāna also in a prose passage deals with the construction and the decoration of the maṇḍapa, the construction of kuṇḍa-s, etc.[249] Again, citing the Aṃśumadāgama passages Nigamajñāna explains the procedure of invoking various deities, different kalā-s such as nivṛtti, etc. at different places inside the maṇḍapa.[250] According to Nigamajñāna the Siddhāntasārāvalī also states the same.

After the performance of the daily obligatory rites the ācārya commences the worship of the doorways of the maṇḍapa, etc. All the rites that form part of daily worship are done upto the inner worship. The ācārya makes his hand śivahasta and visualizes himself to be Śiva. The kumbha and the vardhanī are installed on the altar and worshipped.[251] After the invocation of the Lokapāla-s they are worshipped with sthirāsana.[252] After visualising the maṇḍapa to be completely free from all impediments and after the worship of Gaṇeśa and getting permission from his guru the ācārya worships his own liṅga (sveṣṭaliṅga) there. Then the maṇḍala is worshipped. The caru cooked there is added with ghee and honey and a portion is set apart for Śiva. This portion is divided into five parts of which four are offered to sveṣṭaliṅga. In the same way, the caru meant for agni is divided into four parts of which the one is offered in the fire, the second for antarbali, the third is offered in the fire while offering pavitra and the fourth is consumed by the ācārya at the end.

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[248] The Mōhaśūrottarāgama states that if a person is not capable of procuring the pavitra cord in cotton or in silk he can do so with the darbha grass or the muñjī grass. For, otherwise he has to do expiation.
The Sūkṣmāgama gives special instructions for making the cord to be offered to a liṅga made of precious stone (ratnaliṅga).

[249] For details he cites passages from the Aṃśumadāgama and the Vijayottarāgama.

[250] The Svāyambhuvāgama states that different maṇḍala-s should be drawn for persons belonging to brāhmaṇa and other varṇa-s.

[251] In the vardhanī pāśupatāstra is invoked and worshipped.

[252] Here the ācārya visualizes the goddess who is of the form of the female organ and Śiva of the form of the male organ. He recites,
उमायै भगरूपिण्यै लिङ्गरूपधराय च ।
शङ्कराय नमस्तुभ्यमिति स्तुत्वानुमोद्य च ।
The same visualization is also recommended in the worship of kumbha and the vardhanī as part of the dīkṣā. Vide fn. 602.

The pavitra cords are collected in a pure vessel and kept on a maṇḍala drawn on the west of the kuṇḍa. The nine strands are then worshipped invoking Prava, Candra, Vahni, Brahmā, Nāga, Guha, Ravi, Sādākhya and Sarvadeva on each one of them.[253]

- Offering Gandhapavitra

Two small cups (śarāva) made of either gold or silver or clay are purified by śivamantra and their inside are covered with aromatic substances such as elā, takkola, candana, uśīra, etc. and the pavitra-s are placed inside those cups. After making oblations and purifying the pavitra cords with mantra-s such as sadya and vāma it is offered to Śiva. Pavitra-s are also offered to Sūrya along with sandal paste, flower and akṣatā praying for the grant of fruits of all the rites performed throughout the year as well as praying for making good any omission.[254] In the same fashion pavitra is offered to goddess Lakṣmī, the Lokapāla-s, etc. Pavitra is offered to the gods of the five enclosures (pañcāvaraṇedevatā) reciting their respective mantra-s.

Then, a pair of scissors (kartrikā), twig to clean the teeth (dantakāṣṭha), the twig to wash the palate (tāluśodhana), needle (sūcī), ear-cleaner (śrotraśodhī) and a nail cleaner (nakhaśodhī) are placed on the east reciting the Tatpuruṣamantra. On the west are kept the loin-cloth (kaupīna), napkin (kerchief ?) (khaṇḍavastra), sandal paste, oil and dry goose-berry powder reciting the Sadyojātamantra.Waist girdle (oḍyāna), yogapaṭṭa, vessel for begging alms (bhikṣāpātra), kamaṇḍalu, tiger skin, bamboo stick, cāmara, umbrella, mirror, holy ash (bhasita), pair of sandals, garland (rosary ?) and knife are placed on the north reciting the Vāmamantra. All of them are purified and offered to Śiva.[255] After offering bali Śiva invoked in the fire is united with that in the maṇḍala by the method of nāḍīsandhāna. Then after taking pañcagavya and a little of caru without touching the teeth he washes his teeth and lies on a bed of kuśa grass accompanied by music and dance keeping vigil throughout the night.[256]

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[253] The Kālottarāgama gives a different list of deities: Aja, Viṣṇu, Rudra, Īśvara, Sadāśiva, Soma, Sūrya, Agni and [Sarva]Deva. Nigamajñāna says even the nine śakti-s beginning from Vāmā can also be worshipped on the cords.

[254] While offering the pavitra the mūlamantra of the respective deity is recited along with *svāhā*.

[255] The text Śrīmanmaya gives a list of slightly different items.

- Pavitra offering

The next day after his daily rites he removes the pavitra offered the previous day and keeps them for Caṇḍeśa. Special worship of Śiva and fire-worship are done. Then pavitra is offered to all deities reciting their mantra. The Sūkṣmāgama states that the ācārya should offer each item such as scissor, dantakāṣṭha, etc. one by one by reciting mantra-s such as Sadya, Vāma, Aghora, etc. Finally reciting the vyomavyāpimantra abhiṣeka with the pañcagavya is done along with snapana. Then all other offerings are made to the liṅga. The Jñānaratnāvali gives the procedure of offering the pavitra. Taking the pavitra along with flower, dūrvā grass, etc. in the form of añjali one recites the following sentences remembering Śiva: "Oh Śiva in the form of Time ! Whatever you have seen done by me whether difficult or omitted or done secretly. All that be complete and fill-up by this pavitra whatever has been omitted". Pavitra is offered to the liṅga for the three tattva-s –ātmā, vidyā and śiva. It is then offered to the five brahma and the six aṅga-s. At the end a long prayer from the Kriyākāṇḍa[kramāvali] is addressed to Śiva seeking His blessings and excuse for all the omissions and wrong doings in the year. The other items such as the yogapaṭṭa, oḍyāna, tiger's skin, etc. are also offered reciting mantra-s. Pavitra is then offered to Caṇḍa along with other offerings accompanied by a prayer at the end.

Finally the guru is presented with new clothes, etc. and so long one's guru is not satisfied any rite will not bear fruit.

The Mohaśūrottara warns that the ācārya should not cross the limit of the town or village before removing the pavitra from the deities. One should also observe the vrata so long the pavitra is on the deity.

Offering the damana (damanāropaṇa)

According to the Sūkṣmāgama offering the damana (*artemisia indica*) is very beneficial and it can be offered to both mobile and immobile liṅga, to the image, wall painting, etc. Normally it is done in the month of caitra on the fourteenth day of the bright fortnight. Nigamajñāna states on the authority of the Kāmika that offering damana is also an obligatory one like that of the pavitra.

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[256] The Jñānaratnāvali says that he can sleep on a bed of bhasma or kuśa grass if he is unable to keep vigil (jāgaraṇa).

- Preparatory rites (adhivāsana)

On the saptamī or trayodaśī day the ācārya goes near the plant where it grows, purifies it by astramantra, etc. and worships with sandal paste, flower, etc. and addresses a brief prayer which is given in the Kāmikāgama:[257] "You who came out by the grace of Śiva ! Be present here. For the sake of Śiva's work you have to be taken by the command of Śiva." Taken along with its roots in a new vessel according to the Sūkṣmāgama, the damana is divided into five parts. Then the worship of the maṇḍapa, of Sūrya, etc. are done. Then the fire worship consisting of oblations with samidh, ghee, etc. reciting the brahmamantra, aṅgamantra and the ten-lettered mantra. After offering a few damana leaves along with flowers to Śiva the ācārya requests Śiva for the rite. The rest of the damana are kept in the vessel in the maṇḍapa, the ācārya after a little of the haviḥ offered to the fire spends the night without sleep by reciting hymns, songs and doing japa.

The next day after the daily worship the ācārya worships Śiva with damana leaves. After taking the remainder of the damana along with dūrvā grass and akṣata the ācārya visualizes Sadāśiva and worships Him in the same way as in the case of pavitra offering.[258] After fire-worship the different images (sakaleśvara) of Śiva are worshipped with the damana accompanied by a prayer that this rite may be completed successfully and that the fruits of this rite may fully be granted. The rite comes to an end after offering damana to Caṇḍeśa, with offerings to one's guru and honouring other śaiva-s.

Damana can also be offered daily and according to the scriptures it does not become nirmālya. Abhiṣeka with snapana and pañcagavya is also done and the mahāvyomamantra recited during this rite. The ācārya or the worshipper during this period should take food without salt and alkaline substance. They should not travel to other places and if out of necessity they go outside they should not sleep during the night.

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[257] ओं हरप्रसादसम्भूत त्वमत्र सन्निधी भव ।
शिवक़ार्यं समुद्दिश्य नेतव्योऽसि शिवाज्ञया ।

[258] He recites,
ओं हां हौं आत्मतत्त्वेश्वराय शिवाय नमः, ओं हां हौं विद्यातत्त्वेश्वराय शिवाय नमः, ओं हां हौं शिवतत्त्वेश्वराय शिवाय नमः ओं हां हौं मखेश्वराय मखं पूरय पूरय शूलपाणये [em.] [शूलपाणिने ms.] नमः ।

Offering of wollen blanket soaked in ghee (ghṛtakambala)

This rite is done in the month of māgha on the full-moon day or on the day of the star Maghā. It consists in offering the blanket to Śiva after soaking it in melted ghee. It is mainly done to protect it from cold and it brings prosperity and happiness.

A circular or a square maṇḍala is drawn over which the vessels are placed. After collecting the ghee from the milk obtained from white cows it is poured in the vessel reciting the hṛdayamantra. When the ghee solidifies turmeric, saffron, camphor powders are added to it. It is stored in the maṇḍapa constructed before the temple where an altar (vedī) and fire-pits (kuṇḍa) are also constructed.[259] According to the Aṃśumadāgama[260] ghee measuring an āḍhaka is applied on the blanket which is without the hairs and holes and which can be of white or other colours. It is worshipped with the hṛdayamantra and after completing the fire-worship with offering pūrṇāhuti the blanket is taken round the temple accompanied by music and dance. All the while the ācārya recites the śivamantra. After worshipping the liṅga it is covered with the blanket. In the case of sphaṭikaliṅga, or the deity drawn in the wall (bhitticitra) the ghṛtakambala is offered not directly but on the sthaṇḍila or on the mirror which reflects the picture. After removing the blanket from the liṅga it is offered to Caṇḍeśa and finally it is thrown away in the ocean or burnt in fire reciting the caṇḍamantra. At the conclusion of the rite ācārya is presented with clothes, etc.

Expiation for various offences committed in personal worship (ātmārthaprāyaścitta)

This portion deals with various expiatory rites for different types of omissions and mistakes committed by the ācārya during the performance of his daily obligatory rites.

- Types of offences (aparādha)

According to the Kālottara the offences committed to one's own liṅga is of two types: done by oneself (svakṛta) and done by others (parakṛta). Again, each one is of two kinds: committed intentionally (kāmataḥ or sakāma) and committed unintentionally (akāmataḥ).

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[259] If the rite is of personal one (ātmārtha) then there is only one kuṇḍa; if it is a public one (parārtha) then four kuṇḍa-s are constructed on all the four directions of the altar.

[260] The Sūkṣmāgama gives a detailed procedure of this rite along with the preparatory one (adhivāsa).

Generally in this section of the text we do not find any discussion or argument by Nigamajñāna. Various offences pertaining to the daily worship such as omitting the worship for one time, for twice a day and the corresponding expiatory rite which consists, for the most part, in the recitation of the five brahmamantra-s for hundred or more number of times are noted down from such texts as the Kālottara, Kāmika, Cintyaviśva, Ṣaṭsāhasrika, etc. As a general rule, the Ṣaṭsāhasrika states that the prāyaścitta should be done by the ācārya-s expert in rituals without anything contrary to the āgama-s and the tradition.[261] In the case of the offences committed intentionally the expiatory rite is generally twice that of the non-intentional type. Nigamajñāna cites a few passages from one Tilakapārameśvarāgama which says that if one's own liṅga is stolen by thief or lost or burnt in fire then one should recite the Aghoramantra one lakh times and install a new one. The Kāmikāgama also states the same. The same text also recommends recitation of the Aghoramantra for ten thouand times when the liṅga is touched by one's feet or when it falls down in a pit. But one has to recite one lakh times the Aghoramantra if the liṅga comes into contact with urine or filth. Interestingly, if the liṅga is touched by any one without dīkṣā belonging to the four varṇa-s beginning from brahmins, etc. then one has to recite the Aghoramantra for one, two, three and four hundred times respectively.[262] Interestingly the Kālottarāgama states that there are no expiation rites to be done by young boys, old persons, those suffering from diseases, artisans (kāruka) and women. Again, the text says as a general rule, during the performance of the expiatory rite one has to observe celibacy, speak the truth, sleep on the floor, take food only in the night and drink pañcagavya at the end. He should not fail to honour his guru on the completion of the rite.

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[261] यथा शास्त्रोपदिष्टं तु न न्यूनं नाधिकं क्वचित् ।
न्यूनाधिकप्रदानेन देशिको नरकं व्रजेत् ।

[262] ब्राह्मणादिचतुर्वर्णैः शिवदीक्षाविवर्जितैः ।
स्वेष्टलिङ्गं यदा स्पृष्टं प्रायश्चित्तं समाचरेत् ।
एकद्वित्रिचतुश्चान्ते शतैः शुद्धिरुदाहृता ।
If the liṅga is touched by a follower of the Vāma or Dakṣiṇa traditions then the recitation is for ten thousand times. But according to the Acintyaviśvasādākhya if a follower of Kāpālika or Bhairava or Paśupata or Vāma traditions touches one's own liṅga then one has to recite the mantra for four hundred times.

Installation of one's own liṅga for worship (ātmārthaliṅgapratiṣṭhāvidhi).

The ritual procedure for the installation of a liṅga for one's personal worship is briefly dealt with here.

- Characteristics of various liṅga-s and their types

The Kālottarāgama states the importance of personal worship on a liṅga. According to it, all one's accomplishments (siddhi) are dependent upon the liṅga that one worships.[263] Nigamajñāna cites passages from the Yogaja and the Sūkṣmāgama that divide liṅga-s into movable (jaṅgama, cala) which anybody can worship and the immobile (sthāvara) installed in various types of temples such as nāgara, etc.[264]

The liṅga should measure from one tāla to one aṅgula. The Aṃśumatkāśyapa gives details about the measurements, the pīṭha, etc. According to the Cintyaviśva the liṅga can either be of stone (śailaja) or metal (lohaja) or of precious stones (ratnaja).[265] The same text also lists out various fruits that one obtains by the worship of different types of liṅga-s. According to the Vātulāgama the liṅga can measure from two to five aṅgula-s.[266] The Dīptāgama speaks about the measurements of the piṇḍikā. Nigamajñāna cites from such texts as Paulastya (chapter on pramāṇa), Manohalya for the measurements of icons meant for personal worship. The Sūkṣmāgama gives the fruits of worshipping images (bera) made of different metals, precious stones, etc. A few passages from the Padmasaṃhitā give the characteristics of bāṇaliṅga and those from the Kāmika the origin of the bāṇaliṅga.[267] To decide the face of the bāṇaliṅga the Kāraṇāgama gives a novel method. According to it, that part of the liṅga touched by a well decorated five year old girl born of a good brahmin family is the face of it. The Kālottarāgama speaks also about liṅga made of clay (mṛṇmaya), of wood (dāruja) and of mercury (rasaliṅga). According to the text, the fruit obtained by worshipping a rasaliṅga cannot be told at all. It bestows all the accomplishments (siddhi) such as aṇimā, etc. and one gets even liberation (mukti) by worshipping a rasaliṅga. Just by seeing it one becomes free from all sins.

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[263] लिङ्गमाश्रित्य सिध्यन्ति मानवानां यथा क्वचित् ।
तस्माल्लिङ्गाश्रिता ज्ञेयाः सिद्धयो मनसेप्सितम् [मनसेप्सिताः em.] ।

[264] Here, Nigamajñāna directs the readers to refer to his other text, Śivālayanirmāṇa [sthāpana]kriyādīpikā for more details on nāgara and other types.

[265] The Suprabheda calls the liṅga drawn on the wall kautuka. The Siddhāntaśekhara talks about different kinds of sphaṭikaliṅga-s.

[266] According to the Kālottara one can worship the ratnaliṅga of any size and the brighter one is much better.

[267] The Rauravāgama divides the bāṇaliṅga into brāhmaṇa, kṣatriya, vaiśya and śūdra types according as it is white, red, yellow and black.

Nigamajñāna cites passages from the Suprabheda that deal elaborately with the maṇḍala (lotus) which is also a support for personal worship, its measurements and the method of drawing it.[268]

- Ritual of installation

Nigamajñāna cites from Varuṇapaddhati which divides installation into five types: pratiṣṭhā, sthāpana, sthitasthāpana, utthāpana and āsthāpana.[269] According to him among these five types normally the three – sthāpana, sthitasthāpana and utthāpana are more common. Of them, he says, the rites pertaining to utthāpana has been explained by him in the Jīrṇoddhāradaśaka (see below) and those related to the other two types are well explained in the Kriyākramadyotikā from which he cites a few passages.

- Preparatory rites (adhivāsana)

The Vīratantra prescribes Rohiṇī, Punarvasu, Puṣya, etc. as the good stars on which day the installation rites can be done. The Kālottara warns that on all accounts the vāstupūjā should be done failing which the ācārya will be overpowered by many impediments even if he is equal to Śiva.[270] The Dīptatantra states that on the banks of holy rivers, mountains, forests, temple, etc. maṇṭapa can be constructed for the rite. The fire-pit can be of the shape of the piṇḍikā. According to the Vīratantra as part of adhivāsana the liṅga may be bathed in pañcagavya and kept in water. After decorating it with flower, etc. it is taken round the village. The Dīptāgama prescribes that a pit for bathing the liṅga (snānaśvabhra) be made on the northern side of the maṇṭapa and the text gives the measurements. The liṅga is covered with cloth and kūrca, worshipped with flower reciting hṛdayamantra and immersed in a big vessel filled with perfumed water reciting the prāsādamantra. It may be kept there for three or one night during which fire worship shoud be done daily along with the worship of śivakumbha and the bali offering.

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[268] The text calls it sāra. The Ṣaṭsāhasrikā says that the fruit of one thousand aśvamedha sacrifice or one hundred vājapeya sacrifice cannot be equal to even one sixteenth of the fruit of worship of Śiva in the maṇḍala.
अश्वमेधसहस्राणि वाजपेयशतानि च ।
एतन्मण्डलपूजायाः कलां नार्हन्ति षोडशीम् ।

[269] प्रतिष्ठा स्थापनं चैव स्थितस्थापनेम्व च ।
उत्थापनं च सम्प्रोक्तं तथाऽऽस्थापनमेव च ।

[270] तत्र वास्तुं समभ्यर्च्य मण्टपं कारयेद्बुधः ।
अन्यथा शिवतुल्योऽपि विघ्नैरेवाभिभूयते ।

The next day the liṅga is taken out and according to the Santānasaṃhitā it is cleaned thrice with the sand from ant-hill and holy ash (bhasma); it is bathed in honey, ghee and water reciting prāsādamantra. Then it is applied with the decoction (kaṣāya) made out of the powder of the barks of four woods – plakṣa, audumbara, aśvattha, and vaṭa.

- Jīvanyāsa

After decorating it and worshipping with flowers jīvanyāsa is performed on the liṅga the procedure of which is delineated. It mainly consists in reciting the mantra slowly given by the guru and visualizing Śiva of the form of nāda, subtle, brilliant like thousands of sun and crores of lightning (vidyutkoṭi), non-different from the mantra recited, full of bliss and reciding at the dvādaśānta. He is visualized to be brought from the dvādaśānta through the brahmarandhra and to be accompanied by His Śakti, possessing all His thirty eight kalā-s (aṣṭatriṃśatkalopeta), residing at one's centre of the eye-brow (lalāṭastha) with full effulgence and finally enter into the liṅga to be installed. The rites of invoking (āvāhana) such as sthāpana, sannidhāpana, etc. are then performed. Three enclosures (prākāratritaya) are made around the liṅga with holy ash (bhasma), darbha and sesame (tila) and the pīṭhaśakti is worshipped after which all other offerings such as dhūpa, naivedya, etc. are made. Uttering the bījamantra of Śiva bali is offered to the dikpāla-s with the rice mixed with turmeric.

The fire worship is done elaborately as prescribed and the rite of nāḍīsandhāna is done by joining the central pot (śivakumbha) with fire. The Santānāgama gives a list of various items for oblation such as sesame, black gram, samidh, ghee, etc. and the respective mantra-s to be recited while giving oblation with that substance. After each oblation different parts of the liṅga are touched. The Vīratantra prescribes night vigil (rātrijāgaraṇa) and examining of the dreams (svapnaparīkṣā).[271] After the completion of agnikārya with pūrṇāhuti accompanied by bali-offering the ācārya goes near Śiva and prays," Oh Lord Rudra! Obeisance to you. Graciously accept the rite [performed] whether it is complete or incomplete after making it complete by your power (svaśaktyāpūrya)".[272]

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[271] Vide *infra* for examining the dreams during the rite of dīkṣā.

- Installation rites

The Dīptāgama describes the rites in detail. The ācārya accompanied by the mūrtipa-s worships the nidrākumbha and performs oblations for twenty five times with caru reciting the brahmamantra-s. The liṅga is placed on the altar for bathing (snānavedī) and worshipped with kalānyāsa, aṅganyāsa, etc. On an auspicious time the śivakumbha along with the vardhanī is taken reciting the śivamantra, the śivabīja from the kumbha is placed on the head of the liṅga, the śaktibīja from the vardhanī is placed on the piṇḍikā, those of the Vidyeśvara-s such as Ananta are placed from east to north-east (pūrvādīśānaparyanta) and finally abhiṣeka with pañcagavya is done reciting the vyomavyāpimantra. After due decorations the liṅga is worshipped along with its first enclosure (ekāvaraṇa) accompanied by the offerings. The ācārya then gives the liṅga to his disciple along with the instructions on the mantra and mudrā and asks him to do the worship as prescribed. He who worships in this way throughout his life (yāvajjīvam) with strong determination obtains all prosperity, enjoyments and progeny and finally attains liberation. Nigamajñāna cites a few passages from the Sūkṣmāgama which describe the installation of a small triśūla (kṣudratriśūla) for daily worship.[273] At the end Caṇḍeśvara is worshipped by offering the nirmālya and he is prayed for the grant of the complete fruit of all the rites. With the final oblations and offering of betal leaf, etc. the ācārya goes near Śiva, prays to Him and offers bali. Addressing a prayer, "As long as Śiva resides in the liṅga so long you also reside here" he installs the liṅga. In the same way Devī, Skanda, etc. are also installed. The Kāraṇāgama treats the installation rites of Vighneśvara meant for personal worship. Nigamajñāna cites a few passages from the Ajitāgama which state that worship of the doorway (dvārapūjā) should be done even for different images of Śiva.

Installation of the monastery (maṭhapratiṣṭhā)

A few passages from the Skandakālottarāgama speak the greatness of stay in one among the sixty-eight śaiva holy places (aṣṭaṣaṣṭimahākṣetra), doing worship there and excavating well, pond, etc. which bestow great benefits. The Sarvajñānottarāgama also states the same and recommends installation of a monastery (maṭhapratiṣṭhā) in one of those places where Śiva has descended and remains in the form of liṅga for gracing the world.

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[272] ओं नमो भगवते रुद्राय रुद्र रौद्र नमोऽस्तु ते ।
कर्म पूर्णमपूर्णं वा स्वशक्त्यापूर्य गृह्यताम् ।

[273] Nigamajñāna cites a Kāmikāgama passage which state that even a śūdra, if he is a naiṣṭhika, can be a ācārya for the rite of installation (sthāpaka) of the bāṇaliṅga and of the dīkṣā.

The Kāmikāgama defines a maṭha as the place which serve as the place for staying for visitors and celibates (naiṣṭhika) or that which supplies food, etc. for visitors.[274] The Mohaśūrottarāgama recommends that the maṭha for the naiṣṭhika (?) (liṅgī) be in the southern direction as they, immersed in Śiva consciousness (śivabhāvitāḥ) reside in the southern side. Nigamajñāna says that the aforementioned passage of Kāmikāgama contradicts it. The Śivadharma recommends that one may construct a monastery in mud or brick or wood and fill it with all necessary items and food grains and offer it to Śiva whereby one obtains all benefits. According to Mohaśūrottara whatever fruit one obtains by installing a liṅga he obtains the same by installing a maṭha for śivayogī-s (jaṅgama). The text also states that according to one's capacity one may install lion, bull, eelephant, etc. in different directions inside the maṭha. It can also be single-storeyed or double-storeyed. The Kiraṇāgama passages deal with the details of the maṭha.

The worship of vāstu is done at the beginning. According to the Kāmikāgama installation of the flagpost (dhvaja) should be done inside as well as that of the temple in the north-east. The Śivadharma says if there is not enough space the kitchen and the temple may be constructed accordingly. Interestingly, the Cintyaviśva prescribes ritual of entering the maṭha by the yajamāna on an auspicious time holding the śivakumbha accompanied by vedic recitation and music. He enters after circumambulating it thrice and after paying obeisance to his ācārya. He should honour the masons and specially the astrologer (daivajña). Fire worship and bali-offering to the dikpālaka-s are done. In order to get all the benefits and for the prosperity of the progeny the yajamāna loudly announces the name of the maṭha which contains his own name also (kartṛnāmāṅkita). One obtains great benefits by renovating old and dilapidated maṭha-s. Interestingly, the Cintyaviśva passages briefly describe the rites of restoration of a ramshackle monastery where all the liṅga-s come inside and reside which is highly beneficial.[275] The passage also mentions different parts of the monastery such as vedī, apavaraka where the śivayogī-s perform samādhi and other yoga practices, maitrasthāna which Nigamajñāna interprets as the place of evacuation (?) (nīhārasthāna). The kitchen is on the south-west with chimney (dhūmanirgamana), the worship room in the north-east, the store room for samidh, kuśa grass and weapons (?) (āyudha) is on the south-west and the flower garden. The monastery has the room for receiving the visitors (abhyāgatālaya) furnished with bed, sandals, etc.[276] Nigamajñāna cites a large chunk of passages from the Śivadharmottara which elaborately deal with the construction of various parts of the monastery and the rite of installation.

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[274] आगन्तुकानां सर्वेषां नैष्ठिकानां निवासभूः ।
अन्नपानीयसंयुक्ता केवला वा मठाः स्मृताः ।

[275] जीर्णोद्धारे शतगुणं पालनात् तत्समं भवेत् ।
लिङ्गानि त्वत्र धावन्ति शिवधर्मोत्तरोक्तितः । [पूजितान्यपि नित्यशः as found in T. 7B, p.832]

Installation of seat of knowledge (vidyāpīṭha)

The Cintyaviśva briefly states about the importance of installing the book of knowledge (pustaka); the Aṃśumadāgama speaks about āya, vyaya, yoni, etc. with regard to the pustaka. According to the Santānāgama the book should be tied with a soft cotton cord containing twenty four strands. According to the Kāmikāgama the bark of the bhūrja tree or palm-leaves of śrītāla type or ordinary one may be used for making the book.[277]

- Types of letters

The Yogajāgama speaks about three types of letters: gajanī, aśvanī and piśācanī.

- Materials for writing

According to the Cintyaviśva lamp-black (maṣī), mineral powder (dhātu), etc, can be used for writing the book. The instrument for writing can be the painter's brush (tūlikā) or a sharp pen (nārāca).

The text prescribes auspicious star and day for beginning the writing and warns against writing by uninitiated persons.

- Method of writing

One may use different kinds of letters which are round, clear and good looking and one should avoid mixing of letters.[278] The Vīratantra recommends five or six lines of writing per page.

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[276] The Śivadharma recommends the visitors room on the southern side of Śiva.

[277] The Cintyaviśva adds kāmaśaila also as a support for writing.

[278] For a more detailed study on this subject one may refer to

- Restoration of the text

The Śivadharmottara passages speak in a detailed way about restoring a text or a part of it which has been spoilt by ignorant persons who have added wrong letters or wrong readings and interpreted the text wrongly. According to it he who restores the text to its original form is undoubtedly a Vidyāparameśvara.

- Installation

According to the Vīratantra a maṇṭapa should be constructed before Śiva with altar and five kuṇḍa-s around it. On the south-west a sthaṇḍila is made of rice. Sowing the seeds for germination (aṅkurārpaṇa), etc. are done five or three days before. Each text of the twenty-eight āgama-s is placed there with its bījamantra.[279] The pustaka is tied round with new cloth. The worship with āsana, mūrti and mūla is done for each. The Kāmikāgama adds that in the group of śivabheda Śiva should be worshipped and in the rudrabheda Rudra. After the fire-worship the water from the vardhanī is sprinkled. Abhiṣeka to each text is done to the reflected image in the mirror. At the conclusion haviḥ is offered and brahmins and others are fed sumptuously and honoured.

Installation of sages (ṛṣisthāpana)

The procedure of installing the images of sages is described in the Aṃśumadāgama. According to it the installation bestows long life and prosperity. The sages are twelve: Vasiṣṭha, Kāśyapa, Bharadvāja, Gautama, Bhṛgu, Atri, Kratu, Jamadagni, Pracetā, Viśvāmitra, Dūrvāsā and Īśāna; or seven: Kāśyapa, Kauśika, Parāśara, Aṅgirā, Bharadvāja, Atriśṛṅga and Romaśa. These images are installed together. In a maṇṭapa specially erected in the east or south or north-east and well decorated an altar is constructed at the centre. The images of the sages that are made out of stone or metal according to the rules are purified after the opening of the eyes and are immersed in water. The worship of the kalaśa on the altar and that of the

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T. Ganesan, *Knowledge: Its preservation and dissemination through pustakam,* paper presented at the seminar, *Silpa Sastra Parampara: Architectural Traditions of South India,* National Seminar organised by National Mission for Manuscripts (NMM) in collaboration with the Thanjavur Maharaja Serfoji's Sarasvati Mahal Library, Thanjavur and Dharmapuram Adheenam, September, 2006.

[279] The Vīrāgama deals elaborately with the extraction of the bījamantra (mantroddhāra) for each āgama text.

maṇṭapa are done accompanied by the fire-worship. The japa of the bījamantra of each ṛṣi is done and the kumbha water is poured on each one of them after circumambulating the temple. Food offering is made at the end.

Installation of the devotees of Śiva (bhaktapratiṣṭhā)

According to the Kāmika any person belonging to any of the varṇa-s that has been given the śaiva dīkṣā can make an image or representation of the devotees of Śiva whether alive or dead and install them for worship. In fact the Kāmika says that such a devotee is verily Śiva Himself whose body is fully regulated by Śiva.

- Types of images

A liṅga or Nandī or Skanda or the actual image of the dead devotee can be installed. For making the image the mānāṅgula measurement should be followed while according to the Bhīmasaṃhitā and the Cintyaviśva the aṣṭatāla mode should be followed. The Mānasāra speaks about different types of devotees such as those who have attained sālokya, etc. and accordingly the measurements such as daśatāla, etc. In the images of those who have attained sālokya the marks of their varṇa affiliation is shown while for those of sāmīpya type the marks of Śiva are shown. According to the Kāmika for those belonging to the Pāśupata, Bhairava and the Kālāmukha tradition the installation should be according to their respective tradition. The installation is of two types: that where the images have their own independent temple (svapradhānamandira) and that in the temple as a deity of the enclosure (parivāra).

The Bhīmasaṃhitā recommends the northern solstice (uttarāyaṇa) as the best period for the installation. The images are placed on a praṇavapīṭha in the maṇṭapa, their eyes are opened with golden needle by the ācārya. The Bhīmasaṃhitā prescribes circumambulation of the village (grāmapradakṣiṇa) and immersion of the images in water (jalādhivāsana). After the regular worship of fire, etc. the images are given bath and tied round with cloths and with the protective cord (pratisara). They are placed with their head towards north reciting their respective bījamantra. For the images of women devotees the bīja *hrīṃ* should be added along with their names. If the devotee is to be installed along with his spouse a vardhanī kalaśa is also installed along with the main one. The worship of tattva and that of the āsana, mūrti, etc. are done accompanied by the jīvanyāsa. Finally the kumbha-s are taken and the abhiṣeka of each one to the respective image is done with a final offering of flower, dhūpa, etc. The monthly festival on the birth-day of the devotee can be performed.

Installation of the pond (puṣkariṇīpratiṣṭhā)

The sthānīyapada (11 x 11) squares are made and Īśāna and Parjanya are worshipped there. This worship should be done in a maṇṭapa on the western side of the pond to be installed. Nigamajñāna mainly follows the Acintyaviśvasādākhya for this rite. Pañcagavya and argya water are poured inside the pond. One hundred and eight oblations with Aghoramantra are done and pūrṇāhuti is done with caru. At the end one's guru is honoured.

Installation of the well (kūpapratiṣṭhā)

For this rite also Nigamajñāna cites from the Acintyaviśvasdākhya. In a maṇṭapa to the west of the well a deśikapada with 12 x 12 aquares is made and at the north-east corner Īśāna is worshipped. Marīci, Brahmā, etc. are also worshipped at their respective places. Precious stones are dropped inside the well. Nigamajñāna also cites from the Sūkṣmāgama which gives a variant of this rite that is very elaborate. At the end the water from the well is distributed to all the devotees.

Installation of the tree (vṛkṣapratiṣṭhā)

In a maṇṭapa specially erected on the east snapana, etc are done to the tree and in the fire-worship pūrṇāhuti is done for the satisfaction of the deities. Then the ācārya is honoured and the yajamāna takes food with his friends and relatives. Then Nigamajñāna cites from the Aṃśumadāgama which deal with the procedure of worship of the tree. The text says that if there are plenty of fruits in the tree it indicates prosperity to the kingdom and when the tree dries out it portends calamity.

Restoration of the liṅga meant for personal worship (ātmārthaliṅga-jīrṇoddhāra)

The Svāyambhuvāgama deals with this rite. If the bāṇaliṅga is worn out or the pīṭha is broken then the deity is taken out and installed in the kumbha. The worn-out part is restored in gold or silver and installed as before. Snapana, śāntihoma, etc. are done. At the end haviḥ is offered to please Śiva.

Dīkṣādarśa

The next *opus magnum* of Nigamajñāna that we are going to analyse is the Dīkṣādarśa. As the Ātmārthapūjāpaddhati this text also is composed for the elucidation and recording of many views on the most important śaiva rite, initiation (dīkṣā). The same method is followed here also by the author: introducing the rite, his brief statement on the method of performance and then citing textual parallels from many of the vast āgamic resource which show the variations and nuances of that particular rite. Nigamajñāna says at the beginning that he is writing this text for the easy comprehension of beginners – bālān prati prabodhāya.

Introduction (upodghātavidhi)

The importance of dīkṣa is first discussed. According to the Kāraṇāgama it is the means to liberation. Lest one should think that dīkṣā, therefore, concerns only with liberation-seekers the text adds that dīkṣā destroys all diseases and brings forth prosperity.[280] The Ṣaṭsahasra states that apart from obtaining the necessary qualification to study the śaivāgama-s and to worship [Śiva] by dīkṣā all the different duties of the stages of life (āśramadharma) proceed only from dīkṣā. It further says that one gets knowledge as well as various accomplishments (siddhi) through dīkṣā.[281] Dīkṣā is highly praised that there is no other holy object nor other penance equal to it. To the plausible question what dīkṣā does actually the Pauṣkarāgama and the Sarvajñānottarāgama answer that the ācārya, by the special śaiva sacrificial rites (śivādhvara) that form part of dīkṣā, actually restrains the powers of the pāśa which bind the self just as the mantra and the herbs fully restrain the bad effects of poison.

Further dīkṣā is considered to be the only means to attain liberation and neither knowledge (jñāna) nor yoga nor ritual conduct (caryā) can bring about liberation according to the Parākhyāgama.[282] The Skandapurāṇa categorically states that without dīkṣā involving the purification of the six adhvan-s (adhvaśuddhi) liberation is impossible to attain.[283] Nigamajñāna refers to the Rauravāgama passages which state that initially Brahmā, Viṣṇu and other gods, though possessing great powers, were only bound (sāñjana) selves compared to the Vidyeśvara-s whose power and accomplishments (aiśvarya) are unlimited. Nigamajñāna thus concludes that by these references from the purāṇa-s and the āgama-s liberation is not possible by mere vaidika practices and it is the śaiva initiation that bestows the highest state of liberation.[284] He closes this section with a long passage from the Rauravāgama that speak highly of the dīkṣā by undergoing which the initiated person attains Śiva without any separation (avibhāgāya) from Him possessing the qualities of Śiva (śivadharma) and experiencing the bliss of Śiva (śivānanda).[285]

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[280] नराणां मोक्षसिद्ध्यर्थं सर्वपापहरं परम् ।
सर्वरोगविनाशार्थं धनधान्यसमृद्धिदम् ।

[281] The Ṣaṭsāhasrikā further says that by undergoing śaiva dīkṣā one becomes qualified to perform all other rites. The Kāmikāgama also has the same view: शैवः सर्वाधिकारी स्यात् स्वकीये च परत्र च । Kāmikāgama, kp. 1:121 cd.

[282] ज्ञानतो योगतश्चैव चर्यातश्च न मुच्यते ।
दीक्षया चात्र मुक्तिस्तु सर्वेषां प्राणिनामिह ।

Characteristics of a śaiva (śaivalakṣaṇa)

Nigamajñāna begins with listing the seven types of śaiva-s as mentioned in the Vīrāgama: anādiśaiva, ādiśaiva, mahāśaiva, anuśaiva, avāntaraśaiva, pravaraśaiva and antyaśaiva.[286] Regarding ādiśaiva the Kāmikāgama says that they are born in the family of sages such as Kauśika who were initiated directly by Śiva immediately after the creation of the world. Therefore they are qualified to undertake all the rites [as prescribed in the āgama-s] such as consecration, installation [in the temple], worship in public and expounding the [āgama-s] (vyākhyāna). The Kāraṇāgama and the Santānāgama also state that only the ādiśaiva is qualified to do these rites and if the rites are done by others it will bring only calamity.[287] Further, according to the Vīratantra among the three broad categories of śaivism – śaiva, pāśupata and lākula – the rites of worship and installation (sthāpana) already performed or being performed according to one particular type of āgama should be followed [till the end] according to the āgama (= tantra) belonging to that particular category. One should not do the blunder of mixing the tantra (tantrasaṃkara) which is very harmful for the country. But the same text adds quickly that mixing among the twenty-eight tantra-s belonging to the śaivasiddhānta system is not at all a mistake.[288] Nigamajñāna concludes this section with a statement from the Makuṭāgama that the śaiva [taken most plausibly in the strict sense of śaivasiddhānta] is eligible to perform all types of rites.[289]

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[283] It says that seeking liberation without dīkṣā is comparable to the effort of a blind person to walk without the stick (daṇḍa) or the effort of crossing the ocean without the aid of a boat. Nigamajñāna adduces many passages from the Kāśīkhaṇḍa, Varāhapurāṇa and the Vāyupurāṇa which highly extol the efficacy of dīkṣā as the only means to liberation. Especially the Vāmanapurāṇa and Vāyupurāṇa contain references to Vāsudeva Kṛṣṇa undergoing the paśupata (śaiva ?) dīkṣā under the sage Upamanyu.

[284] The Cintyaviśva lists all the forty vedic sacraments (saṃskāra) and says that even if performed in a bad manner the śaiva initiation definitely brings forth liberation:
तस्माद्वैदिकमार्गेण मलनाशो न विद्यते ।
शैवागमोक्तमार्गेण दीक्षया मोक्ष एव हि ।

[285] It is interesting to note that the actual Raurava passage reads, शिवानन्दमनुप्राप्य अविभागाय कल्पते which view is against what Nigamajñāna holds and takes pains to refute. Cf. ŚJBN. 10 and other discussions in his other works, especially Tamil ones, such as the Paramōpatēcam and the discussion *supra*.

[286] While Śiva is the anādiśaiva, the śivadvija-s belong to ādiśaiva-s; the brahmins constitute the mahāśaiva group, śaiva-s belonging to the kṣatriya and vaiśya varṇa constitute the anuśaiva group, those born in the śūdra varṇa are antara [avāntara] śaiva, the pāraśava-s and others belong to pravaraśaiva while the rest belong to antyaśaiva group.

Qualifications of an ācārya (ācāryalakṣaṇa)

The Bhīmasaṃhitā says that one should clearly know the correct qualifications of an ācārya before commencing any rite. For, all rites are dependent upon the ācārya (ācāryamūlam) and any rite performed by an unqualified and cruel person will bring only calamity to the country.

- Place of origin

He who is born in the region extending from Kanyākumāri to the Himālaya where the black antelope lives is fit to become an ācārya. The Sarvajñānottara adds that he who is born in such a country as mentioned above where the brahmins follow the established rules of conduct (sadācāra) and the sages do severe penance is qualified to be an ācārya.[290]

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[287] A large portion from the Dīptāgama is cited which give the names of the scriptures (āgama) belonging to the śaiva, pāśupata and the lākula branches of śaivism.

[288] अष्टाविंशतिभेदेन शैवभेदो विधीयते ।
एतेषां सङ्करं चैव न दोषाय प्रकल्पते ।

[289] शैवः सर्वाधिकारी स्यात् स्वकीये चापरत्र च ।
अन्येषां स्वस्वतन्त्रेषु विद्यते त्वधिकारिता ।
The Ṣaṭsāhasrikāgama goes further and states that while the follower of the śaiva [siddhānta] can perform the rites of other tantra-s pertaining to the Kāpāla and kālāmukha the followers of these later systems are not qualified to do the śaiva rites. It says, शैवः सर्वाधिकारी तु न शैवेऽमी कथंचन । The reason for this is, according to this text, शैवमूलाप्यागमास्तु श्रुतयश्च विशेषतः ।

[290] The Jñānaratnāvalī gives a list of fourteen rivers that flow in different parts of India and states that the banks of those rivers are very holy where many śivaliṅga-s are found installed and worshipped by gods and great sages and he who is a native of such a country is the best among ācārya-s.

- Educational Qualifications

According to the Suprabhedāgama he who is born in the family of an ādiśaiva, established in pañcagocara, is a knower of all śāstra-s and specially devoted to the śaiva lore (śivajñāṇa), worshipper of Śiva, fire (agni) and guru, aged between sixteen and seventy, possessing firm and well established knowledge in the subjects of rites (kriyā) and doctrine (jñāna) in a particular text of the tradition (tantra), expert in the section dealing with rites (kriyāpāda) [of the āgama], regularly practising the [conducts] as found in the section on conduct (caryāpāda) and the yogapāda and who has full interest in the doctrinal section (jñānapāda) of the āgama-s is qualified to be an ācārya.[291] The Mataṅga[pārameśvara] insists that he should be firmly devoted to the śivaśāstra and fully averse to the material sciences (paśuśāstra).

The Raurava prescribes that the ācārya should be well conversant in the systems of grammar (pada), mīmāṃsā (vākya) and nyāya (pramāṇa). With regard to the scriptures of śaivasiddhānta system the ācārya should be well familiar with at least one āgama (saṃhitā) and if he has studied one lakh verses (lakṣādhyāyī) then such a guru is of the highest type and he is definitely capable of granting both the joys of this world, of the other worlds (bhukti) and finally the liberation (mukti). A medium type of ācārya (madhyama) is he who has studied half of the text and the lowest type is who has only studied a quarter of the text.[292]

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[291] The Cintyaviśva clearly defines an ācārya as one who fully practises all the subjects expounded in the four pāda-s of the āgama. The Niśvāsa adds that apart from practising himself as expounded in all the four pāda-s the ācārya should also guide others to practice. The Svāyambhuvāgama has some other set of qualifications for an ācārya. It says that he should be
देशकालनिमित्तज्ञः स्थानभूवर्णतत्त्ववित्।
तिथिनक्षत्रयोगज्ञः काणसंहविधानवित्।
अधिवासनतत्त्वज्ञः शिवमण्डलकोविदः। etc.
The Acintyaviśvasāḍākhya defines the word ācārya as follows:
आचिनोति हि शास्त्रार्थान् आचारान् स्थापयत्यतः
स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते।
Strangely the Santānāgama adds among other things that the deśika should be an expert in āyurveda, sāmudrya (probably sāmudrikaśāstra), somasiddhānta, the doctrines of the lākula and the pāñcarātra.

[292] Nigamajñāna incidentally refers to the commentary of Rāmakaṇṭha on the Kiraṇāgama where he defines a saṃhitā as that which possesses all the four divisions (pāda) stating clearly their names.

• Personal dispositions

The Niśvāsa prescribes that the ācārya should have complete control over his senses (jitendriya) and anger (jitakrodha), he should be able to endure all hardships (sarvakleśasaha), should be bold (dhīra), should be an expert in performing the rites of expiation (prāyaścittaviśārada) and should impart [the teachings of āgama-s] to bound selves (paśu) through his own personal purity and conduct (śaucācāropadeśa). Even though not possessing all the good signs (sarvalakṣaṇahīna) if one possesses very good knowledge of the scriptures he can very well be taken to be a guru.[293] The Devīkālottara adds that the ācārya should be humble (vinītātmā), be free from greed (vimatsara) and should be solely interested in bestowing grace to the selves (anugrahaikacittātmā).

Further, according to the Vīratantra, Kāmika and Niśvāsa one should never see any difference between the ācārya and Śiva. If anyone differentiates between them he goes to hell.

• Status of guru among the varṇa-s

Men belonging to the four varṇa-s and those born in the six mixed varṇa-s (anuloma)[294] are eligible to be ācārya-s according to the Cintyaviśva.[295] The Sarvajñānottara says that only men born in the four varṇa-s are eligible to be ācārya-s. Each can be ācārya to his own as well as the varṇa below to that of him according to the Sarvajñānottara and many other āgama-s.[296]

All persons belonging to the four varṇa-s are eligible to worship the gods and perform dīkṣā. Among them, Nigamajñāna adds, on the strength of the Kāmika, that ādiśaiva is the guru for all. He, then says that brahmins, kṣatriya-s and vaiśya-s are eligible to do installation of liṅga for personal worship (ātmārtha) while the person of śūdra varṇa can install the bāṇaliṅga if he is a naiṣṭhika. According to the Kāmika the śūdra should recite it without the nāda. Nigamajñāna interprets this rule as meaning only prohibition of reciting the syllable "ha" (hakāra) on the basis of the Kāraṇāgama passage[297] and refutes the interpretation of some others according to whom nāda means the praṇavamantra.

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[293] सर्वलक्षणहीनोऽपि ज्ञानवान् गुरुरिष्यते ।

[294] The Suprabhedāgama defines each of the mixed varṇa-s and gives the names of them. For example, the Cintyaviśvasādākhya states that pāraśava born from the union of brahmin man and śūdra woman should worship Bhadrakālī.

[295] विप्रादिषु चतुर्ष्वेवमनुलोमादिषु [लोमेषु em.] षट्सु च ।
एतेषां दशजातीनामाचार्यत्वं विधीयते ।
The Acintyaviśvasādākhya also states interestingly that among the nine continents (khaṇḍa) of the world only in the Bhāratakhaṇḍa (the Bhārata country) the division into four varṇa (=jāti) is found to exist.

[296] सवर्णतानुपूर्व्येण आचार्यत्वं षडानन ।

- Eligibility of a śūdra for obtaining the anointment of ācārya (ācāryābhiṣeka)

Nigamajñāna cites the Kāmika passage which *a priori* prohibits śūdra from becoming an ācārya and installing the liṅga (sthāpaka). But he says that such a prohibition does not apply to śūdra becoming an ācārya as there are many āgama passages which state that brahmacārī and householder belonging to all the four varṇa-s are eligible to become ācārya.

Further there is an objection that only brahmin can be an ācārya and not those born in other three varṇa-s; the objection is supported on the basis of the passage from the Merutantra according to which those getting dīkṣā from the kṣatriya, vaiśya and śūdra ācārya-s will go only to hell and passages from the Svāyambhuva, Mṛgendra and from the Mokṣakārikā of Sadyojyoti also corroborate this view. Nigamajñāna answers that these statements only praise the greatness of a brahmin ācārya and they do not prohibit kṣatriya, etc. from becoming an ācārya. He interprets them as prohibition for getting dīkṣā from kṣatriya and others while the ācārya from the brahmin varṇa is available. For, it is against the rule that those born in a higher varṇa should get dīkṣā from a guru born of inferior varṇa. Otherwise, he argues, those passages which prescribe that all persons belonging to the four varṇa-s can be ācārya for their own varṇa as well for those of the inferior varṇa (svasvavarṇānupūrvyeṇa) will be meaningless. The passages referred to above by the opponent only praise the greatness of a brahmin ācārya since he is eligible to be the guru for all people.

- Eligibility to become ācārya on the basis of stages of life (āśrama)

Next Nigamajñāna states on the basis of the Sarvajñānottara passage[298] that among the persons belonging to the four stages of life (āśrama) only the celibate (brahmacārī) and the householder (gṛhastha) are eligible to be ācārya-s and not the forest dweller (vānaprastha) or the renunciate

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[297] नादो हकारमित्युक्तं . . .

[298] द्वे [द्वावे. em.] वाश्रमिणौ शैवे गृहस्थब्रह्मचारिणौ ।
लोकानुग्रहकर्त्तारौ परिव्राट्तापसौ न हि ..

(saṃnyāsī).[299] The Ṣaṭsāhasrikāgama also arrives at the conclusion that the householder is the best of guru-s[300]. The Kiraṇāgama has the view that the santānikaguru is the best to be an ācārya.[301]

• Types of ācārya

The Kriyāsārapaddhati mentions three types of guru: he who performs only the dīkṣā (guru); he who performs dīkṣā as well as expounds āgama-s (deśika) while the ācārya performs dīkṣā, teaching the āgama-s and installation (pratiṣṭhā).[302]

• Characteristics of guru to be avoided (varjyagurulakṣaṇa)

The Cintyaviśva lists out persons of bad qualities that are unfit to be guru-s. First, he who considers the knowledge propounded in the Kāmika and other āgama-s as equal to that of the Veda-s should be avoided with effort.[303] Further, he who is born in the ambaṣṭha varṇa, etc., he who has marital relation with the same gotra (samānagotrasambandha), he who has married before his elder brother got married (parivettā), he who is not married while his younger brother has already married (parivittā), he who earns his livelihood by worshipping in temple (devala), he who transgresses the commands of his guru and he who is lame or one-eyed or pot-bellied, etc. should also be avoided.

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[299] The Kālottara categorically states that the householder (gṛhastha) is the best among all varṇa-s to become an ācārya while the celibate for life (naiṣṭhika) and the celibate for a certain period (bhautika) are the worst. Never the forest dweller and the renunciate are eligible to be guru.

[300] तस्माद्गृही गुरुः कार्यो भोगमोक्षोभयार्थिभिः ।

[301] The passages said to be from the Kiraṇāgama that define a santānikaguru and cited by Nigamajñāna are very corrupt and the printed edition does not contain them. It seems that santānika is a person though being celibate (pūrvāśrama) is purified by the śivadīkṣā. But the definition given in the Kāmika seems to be different according to which those born in the family of Kauśika and other sages that were initiated directly by Śiva immediately after creation (sṛṣṭyanantara) are the santānika-s.

[302] The same view is also mentioned in the Caivacamayaneṟi. Vide *supra*.

[303] कामिकादिविज्ञानं [कामिकादिशिवज्ञानं em.] वेदार्थज्ञानमेव च ।
समयो [समं यो em.] मन्यते मोहात् तं प्रयत्नेन वर्जयेत् ।
This seems to be strange because the Kāmika, Makuṭa, etc. claim that the āgama-s are the essence of the veda-s are the same and are of equal authority:
सिद्धान्तो वेदसारः स्यात् . . . Uttarakāmika, 24: 94b.
वेदसारमिदं तन्त्रं तस्माद्वैदिकमाचरेत् ।
वेदान्तर्यमिदं ज्ञानं सिद्धान्तं परमं शुभम् । Makuṭāgama, 1: 22.

Characteristcs of a disciple (śiṣyalakṣaṇa)

As in the case of the ācārya all those born in the four varṇa-s and in the six anuloma varṇa-s are eligible to be disciples. Among his mental and spiritual qualities as stated in the Cintyaviśva, the disciple should not cause any injury to any being (ahiṃsā),[304] should be truthful (satya), be free from greed (asteya), anger (krodha) and avarice (lobha). The Rauravāgama simply states that the guru should do dīkṣā to [the disciple] belonging to the brāhmaṇa varṇa if he is strict in following the vows [and the rules] (vratasampanna), to him belonging to the kṣatriya varṇa if he steadfastly follows the righteous conduct, etc. (dharmapāraga), to him belonging to the vaiśya varṇa if he is of good actions and to him belonging to the śūdra varṇa if he sincerely practises the vows and other rules (śuśrūṣaṇa).[305]

The guru should examine the disciple for some period before giving dīkṣā.[306] He who is born in a lower varṇa should be tested by giving him superior tasks while he born in a higher varṇa should be examined by assigning him lower tasks. For, if the guru does not instruct the disciple properly the mistakes committed by the disciple will definitely accrue to him. When he is found to possess more good qualities and less faults the guru can give him dīkṣā.

The Suprabheda passage which advises that the disciple also can examine the guru and if he does not get the knowledge that he seeks for, he may resort to another better guru is interpreted by Nigamajñāna as applying only to the case of jñānadīkṣā.[307] The Cintyaviśva issues a general instruction that in expounding the āgama, drawing the maṇḍala and in collecting the disciples the command of the guru should be followed.Testing the eligibility of the disciple for dīkṣā also should be done in the same way and any defect found in the disciple is to be rectified and should be informed to the guru. In his absence the eldest among the disciples (?) will oversee.

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[304] The Pauṣkara defines ahiṃsā as the quality of causing no injury or trouble to others even if one is tormented many times.

[305] The Pauṣkara defines śuśrūṣaṇa as sincerely doing the charity (dāna), vows (upavāsa), pilgrimage (tīrtha), and study.
दानोपवासतीर्थानां श्रुताध्ययनयोरपि ।
श्रद्धया करणं पुंसां शुश्रूषा परिकीर्तिता ।

[306] According to Cintyaviśva as well as the Suprabheda he should be examined for a year.

[307] The same view is also expressed in the Caivacamayaneṟi. Vide *supra*. In the Siddhānta-śekhara also we find the reference to the examination of the guru by the disciple.

There is also the question of initiating the couple (dampatī). The Devīkālottarāgama states that both the husband and the wife should be given dīkṣā. Even one's mother, sister, son-in-law, etc. can also be given dīkṣā. He who is elder in getting the dīkṣā and the ācāryābhiṣeka should not bow before one who is younger to him in all these.

Marks of fall of the power of [Śiva] (śaktinipātalakṣaṇa)

The correct ascertainment of the level of śaktinipāta on the disciple is very essential for giving him the appropriate dīkṣā. Therefore a guru should know it vey well. Siddhāntaśekhara says that when the merits (dharma) and demerits (adharma) of a person stands equal (karmasāmya) the power (śakti) of Śiva which is of the form of supreme knowledge falls on him. Dīkṣā should be done only to him who becomes liberated. Regarding the relation between karmasāmya and śaktipāta there are difference of opinion in the āgama-s as well as in the texts composed by the ācārya-s. The Pauṣkara argues that karmasāmya cannot be the basic criterion for the fall of grace (= śaktipāta) as, in that case, the vijñānakevala type of selves cannot have the grace since they do not have the karma and the māyāmala.

- Marks of śaktipāta

The Pauṣkarāgama lists the important marks such as disinterest in the worldy life (vairāgya), deep interest in viewing the holy feet of Śiva and craving for getting liberated from this transmigratory existence[308] and an intense search for the person that can show him Śiva. In the Vidyāpurāṇa we find that a disciple with more good qualities and less of bad ones is eligible to get dīkṣā. But even if he possesses all good qualities but no devotion for Śiva then he is not eligible for dīkṣā. The text says even a barbarian (mleccha) is preferable for dīkṣā if he possesses devotion to Śiva.[309]

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[308] कदा द्रक्ष्यामि देवेशं मोक्ष्येऽहं वन्धतः तदा [कदा] ।
को वा दर्शयिता शम्भोः इति संजायते मतिः ।

[309] म्लेच्छोऽपि शिवभक्तो यः सा [सो em.]ऽनुग्राह्यो न संशयः ।

Types of dīkṣā[310]

The Svāyambhuva and the Cintyaviśva give the etymology (nirvacana) of the word dīkṣā in almost identical terms.[311] In Cintyaviśva we find the types of dīkṣā such as kriyāvatī which are done for the sakala types of selves (who are bound by all the three mala-s) and pralayākala (bound by only two mala-s). This, again, is divided into sādhārā and nirādhārā. The nirādhāra is that which is done directly by Śiva without [the intermediary] of an ācārya where the disciple that receives it is blessed with intense śaktipātā (tīvraśaktipāta). Regarding the other types such as the sabījā, śivadharmiṇī, etc. and their forms Nigamajñāna cites a large portion from the Varuṇapaddhati. There are also such types of dīkṣā called bhautikī and naiṣṭhikī. As the Siddhāntaśekhara says, he who receives the bhautikī type of dīkṣā observes strictly the rules for a certain period and concludes his vow (vrata) while the one getting the naiṣṭhikī type remains celibate (brahmacarya) till his death.

Nigamajñāna then explains, again, on the basis of the Varuṇapaddhati, about the sabījā, nirbījā, jñānavatī (jñānadīkṣā), mānasī, etc, and their divisions.

Incidentally Nigamajñāna briefly refers to the greatness of having a guru who possesses supreme knowledge (śivajñāna) and by whose mere look or touch the disciple is endowed with all knowledge and finally the liberation. In fact the guru is Śiva Himself and his spouse is Manonmanī, the supreme power (śakti) of Śiva. On the contrary, if the guru is devoid of this supreme knowledge any amount of dīkṣā will be of no use.[312] Therefore, just as the bee goes from flower to flower in search of honey (madhulubdha) so also the disciple with an intense thirst for knowledge (jñānalubdha) should go from one guru to another in search of knowledge.

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[310] For a clearer enunciation and definition of various types and forms of dīkṣā one may profitably refer to the ancient authority of Varuṇa and its commentary vilocana by Nigamajñāna II. For more information see *T. Ganesan 2006a varuṇapaddhatiḥ* *nigamajñānadeśikaviracitavilocanākhyavyākhyāsahitā* (dīkṣāprakara- *varuṇaśivaviracitā* ṇam), critically edited with introduction. Pub. Sri Aghorasivacharya Trust, Chennai, 2006.

[311] दीयते ज्ञान सद्भावः क्षीयते कर्मवासना ।
दीयते ज्ञानसद्भावं क्षीयते च मलक्षयम् ।

[312] The Cintyāgama compares the guru who is devoid of the śivajñāna to a boat with hole with which it is impossible to cross the sea.

Places for dīkṣā

The Svāyambhuvāgama prescribes the area such as the brahmāvarta where there are plenty of flowers and sacrificial firewood (samidh), where people are firm in the dharma and which is free from heretics as the best place for performing dīkṣā. The Cintyaviśva, Makuṭa, etc. prescribe holy mountains such as Mahendra, Malaya, Himālaya, the banks of holy rivers such as the Gaṅgā, Yamunā, Narmadā, Kāverī, the holy places such as Vārāṇasi, flower gardens, the banks of rivers that flow towards the sea, temple, monastery or the house of a brahmin who is well versed in the Veda (śrotriya).[313]

- Selection of the site for initiation (bhūparigrahavidhi)

Offering of bali on the nine places in the selected site (praveśabali) is the first rite. Here, again, Nigamajñāna refers to his another text (compilation) called Śivālayanirmāṇasthāpanakriyādīpikā where he has elaborated on the theme of offering praveśabali and asks the reader to refer to it for further information.[314] The examination of the ground and the soil of the site (bhūparīkṣā) for the construction of the maṇḍapa for dīkṣā is treated first. The quality of the soil on the basis of the smell it emits is then determined.[315]

- Types of ground to be avoided (varjyabhūmilakṣaṇa)

According to the Santānāgama, the Sarvajñānottara and the Kāmika the ground that contains ant-hill, bones and is strewn with worms and insects should be avoided.

- Installation of the peg (śaṅkusthāpana)

The ground is cleaned and a pit is dug which is then filled with scented water and pañcagavya where the device for determining the accurate east and west is installed.

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[313] Nigamajñāna cites here from a Kaśmīratantra. A paddhati text by name Kriyākaraṇamaṇḍanapaddhati cited here states that dīkṣā can also be performed in such śaiva holy places as Kāñcī, Vyāghrapura (Chidambaram), Śrīkālahasti and Gokarṇa. The Mataṅgapārameśvara considers the land between the rivers Gaṅgā and Yamunā as the best.: गङ्गायमुनयोर्मध्ये दीक्षाक्षेत्रमनुत्तमम्।

[314] There exists a paper transcript in the collections of the French Institute, Pondicherry (T.553) with the same title dealing with the rites of installation of different deities, of well, etc.

[315] According to the Svāyambhuvāgama the ground should be flat, even, soft, free from big pebbles, hair and bones. The Suprabheda advises to observe the omens bad or good, at the commencement of the bhūparīkṣā.

Time for dīkṣā (dīkṣākāla)

1. The suitable month

The Makuṭāgama prescribes the northern solstice (uttarāyaṇa), the fifteen days after the newmoon (śuklapakṣa), the equinox as some of the suitable days for dīkṣā. The Siddhāntaśekhara lists out the months in which the dīkṣā when performed becomes very highly fruitful, etc.[316] Nigamajñāna refers here to his other important work [Śaiva]kālaviveka where he has established that the months such as valmīka (?) are also not good for dīkṣā.

2. The suitable lunar day (tithi), etc.

The Suprabheda and the Vīratantra prescribe different lunar days (tithi) such as saptamī, navamī, fullmoon or new moon, dvitīyā, ṣaṣṭhī, etc. as the best ones. In the same way the selection of the days with particular stars (nakṣatra), particular lagna and yoga are all discussed on the basis of many āgama-s[317] and a few astrological texts.

Construction of the pavilion (maṇṭapa)

The elaborate procedure of the construction of the pavilion (maṇṭapa) for the rite of dīkṣā is taken up. next. The Aṃśumadāgama (?)[318] gives the etymology of the word maṇṭapa.[319] For the measurements it is advised to follow the mānāṅgula for which the details are given from the text of the [Aṃśumat]kāśyapa. The Suprabheda prescribes mānāṅgula as the measurement for temple, maṇṭapa, temple tower (gopura), etc. and mātrāṅgula for kūrca, pavitra, sruk, etc. The material for the construction of the maṇṭapa may be stone or brick or even wood.[320] Further details regarding the length, breadth, etc. are all mentioned according, most part, to the Aṃśumadāgama. Interior decorations are mainly mentioned according to the Vīrāgama. In the maṇṭapa vases (kumbha) containing the five herbs (pañcauṣadhi), five yava-s (pañcayava), clay collected from five holy places (puṇyamṛt), etc. (of which the Cintyaviśvāgama supplies the list) are to be kept. Nigamajñāna then gives the details of the dividing the entire area of the dīkṣāmaṇṭapa consisting of one hundred and sixty nine pada-s (navaṣaṣṭyuttaraśata) into smaller ones for the altar (vedī), pathway for moving, altar for the worship of one's own liṅga, adhivāsa for the disciple, etc. for all of which he gives the accurate measurements. The details of the main altar as described in the Cintyaviśva are then referred. On the altar sarvakāmikamaṇḍala[321] is to be drawn according to the Suprabheda. The thread (sūtra) used for drawing and the method of drawing the maṇḍala are then described according to the Kiraṇāgama and the Suprabheda. The colour powders to be used are mentioned as in Cintyaviśvāgama. These texts also specify the colours of the petals, pericarp, etc. of the central lotus. Aṃśumadāgama prescribes that after completing the drawing and the decorations the artisans (śilpī) should be sent away and the entire site be cleaned by wiping and sprinkling. The maṇḍapa is then lit with many lamps.

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[316] The autumn, the month of vaiśākha are highly fruitful for dīkṣā while the months of phālguna, mārgaśīrṣa and jyeṣṭha, are of medium type. The Mohaśūrottara as cited in Dīkṣādarśa, clearly states that the extra month (adhikamāsa) should be avoided. The Kāraṇāgama on the other hand states that the months of āṣāḍha, mārgaśīrṣa, etc. should be avoided for dīkṣā.

[317] The Siddhāntaśekhara and the Devīkālottara finally add a note that if the disciple is found to have strong devotion to Śiva and an intense longing for liberation (mumukṣu) then no attention need be paid to these astrological details and that he can be given dīkṣā in any month.

फलं पतति शाखायां पक्वं भूमौ यथाक्रमः [यथाक्रमम् em.] ।
तथा भावह्नि [भवाह्नि em.] भक्तश्चेत् न हि कालः प्रकीर्तिता [प्रकीर्तितः em.] ।

[318] The text as quoted by Nigamajñāna may not be part of the Aṃśumadāgama since we find the vocative 'pārvati' in the passage. As it is well known, one of the interlocuters of this āgama is the Sun (Aṃśumān, whereby the name of the āgama). Obviously there is the error of the copyist either in the ascription to this āgama or in the vocative.

[319] 'ma' denotes the earth, 'ṇa' the water, 'ṭa' the fire, 'p' the air and 'a' the ether and thus the maṇṭapa is of the form of the five elements.

At the centre Sadāśiva and to His left Manonmanī are worshipped. Kāraṇāgama prescribes either the worship of the pañcāvaraṇa or of the first āvaraṇa alone.

- Worship of Vāstu

Nigamajñāna cites the Sūkṣmāgama, Śāradātilaka and one astrological text, Jyotiṣaratnākara where the importance of the worship of vāstu (vāstupūjā) at the beginning of installation, festival, prāyaścitta, etc. is very much stressed.[322] The Ṣaṭsāhasrikāgama prescribes the worship of Gaṇeśa in order to ward off any possible obstruction by placing coconut, arecanut (kramuka), banana, sugarcane and betal leaves in a pure vessel. For the vāstupūjā, of course, one should be very much conversant with drawing the vāstumaṇḍala (with 64 pada-s and śūla-s at the corner along with karṇasūtra, etc.)[323] The visualisations of the individual deities are said to have been dealt with in the Śivālayanirmāṇasthāpana[kriyā]dīpikā to which Nigamajñāna asks the reader refer. Here he gives the collective visualisation (samudāyikadhyāna). The Kāraṇa and the Sūkṣmāgama prescribe vāstuhoma with firewoods (samidh) of palāśa, caru, sesame, etc. Then taking the fire one should come around (paryagnikaraṇa) the enclosures and the inner space and finally discharge the fire and take bath.

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[320] The Sarvajñānottara also prescribes fully baked brick (pakveṣṭakā), clay (mṛt),or wood (dāru).

[321] The Kāraṇāgama states that one may even draw svastika or gaurītilaka or sarvatobhadra or pārvatīkānta or liṅgābja maṇḍala-s. According to Śāradātilaka for the brahmins the sarvatobhadramaṇḍala is to be drawn, for kṣatriya gaurītilaka, for vaiśya latāliṅga and for śūdra svastikamaṇḍala .

Sowing the seed for germination (aṅkurārpaṇa)

Aṅkurārpaṇa is one of the preliminaries for any auspicious rite.[324] According to the Kāmika a sthaṇḍila is specially formed on the north-east side of the maṇḍapa for this rite. The time for this rite, according to the Cintyaviśva, is the night (the previous night according to Vijayottarāgama) as the moon (Candra) is the lord of the seeds that are going to be sown and it advises against doing the rite in the daytime.

- Collecting the clay (mṛtsaṃgrahaṇa)

First, one goes either to the river bank or the bank of a pond or to a garden or any other clean place, offers rice cakes, coconut and other eatables (bhakṣya) to Vighneśvara and worships the nine deities such as Brahmā, Anantā, Vinatā in nine small circles (koṣṭha) and offers bali with jaggery. After due prayer, performance of the puṇyāha and worship of the earth he digs thrice with the spade and takes the clay reciting the Tatpuruṣamantra. The collected clay is covered with clean cloth and is carried to the site of the dīkṣā with the help of māheśvara-s mounted on the elephant or of the danseuses (rudagaṇikā) accompanied by the sounds of conch, dundubhi, etc.

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[322] The Jyotiṣaratnākara warns that if one enters the new temple without first performing the vāstupūjā he will surely be affected by many diseases and other impediments.

[323] Nigamajñāna describes in detail the individual deities present in each of the pada-s and its worship. The Sūkṣmāgama seems to prescribe worship of vāstu in the vase (kumbha) decorated with coconut fruit, palāśa leaves, kūrca and covered with cloth.

[324] The Suprabheda also states the same:
सर्वमङ्गलकार्यादौ कर्तव्यं मङ्गलाङ्कुरम् ।

The ācārya draws at the north-east or at the south-west an eight-petalled lotus and draws twelve circles (koṣṭha) with proper measurements over which he places twelve good shaped shallow cups (śarāva) made of gold or silver or clay filled with powders of cow-dung and mud. A decorated kalaśa filled with pure water is also placed at the centre over the grains to be sown and Soma is invoked and worshipped. Twelve āditya-s beginning from Vaikartana, Vivasvān and other gods are invoked in the cups (pālikā) along with their visualizations. The grains such as the green gram that are well cleaned and washed and mixed with water and milk are then placed in each of the cups thinking that they are the seeds of Śiva (śivabīja). Until the conclusion of the main rite of dīkṣā the seeds are regularly worshipped daily and at the conclusion of the rite they are discharged. Nigamajñāna adds that in order to secure prosperity to the main patron (yajamāna) the germination of the seeds should be closely observed.[325]

Worship of the pavilion (maṇṭapapūjā)

1. First, the ācārya performs special tarpaṇa (viśeṣatarpaṇa) in the evening after the sandhyā worship (according to both the vaidika mode and the āgamic mode) by offering water for the five brahma (pañcabrahma), tattva and their lords (tattveśvara) and mūrti and their lords (mūrtīśvara). He enters the maṇṭapa by placing his right foot first.

2. He commences by worshipping śivasūrya at the place between east and north-east.

3. He worships the doorways (toraṇa) beginning from the eastern one.

4. Then he worships the kumbha-s placed on the doorsides in all the four directions beginning from the eastern side where śāntikalā, vidyākalā, etc. are invoked. Nandī, Bhṛṅgī, Vināyaka, etc. and the doorkeepers (dvārapāla) are all worshiped in their respective kumbha-s. The eight flags (patākā) beginning from praśāntapatākā are also worshipped in the doorways. Similarly the eight cardinal elephants (diggaja) such as Kumuda are then worshipped.

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[325] If the sprouts are straight and tender they bring forth all auspiciousness to the patron; if they are black or smoke-coloured and bent they portend disease. Nigamajñāna also refers to a very short version of the rite of aṅkurārpaṇa where the cups are filled with coconut flowers, unbroken rice (akṣata), etc.

5. Then the three kinds of obstacles – from the sky (divi), middle region (antarikṣa) and the terrestrial one (bhūmiṣṭha) – are removed by seeing above and showing the nārācamudrā.

6. The ācārya then enters through the western door and worships astradvārapāla and Brahmā, the lord of the site (vāstvadhipati).

7. He then worships the eight auspicious objects (aṣṭamaṅgala) which vary according to the varṇa of the initiate.[326] These may either be made of metal or wood or can be drawn with colours.[327]

8. Then he sits on the southern side of the altar facing north and performs the nyāsa-s such as the daṇḍabhaṅgī, vaktrabhaṅgī, kalābhaṅgī, aṣṭatriṃśatkalānyāsa, etc. as he does for his daily rite. Then he prepares the viśeṣārghya, śivārghya, rodhārghya and paśvarghya. He sprinkles himself and all the ingredients with the waters of śivārghya reciting astramantra and does abhyukṣṇa, avakuṇṭhana, etc. reciting the kavacamantra and does the amṛtīkaraṇa.

9. The ācārya applies a tilaka reciting the mūlamantra with sandal paste on his forehead and worships his own self (ātmapūjā). After the purification of the mantra he decorates himself with turban (uṣṇīṣa).[328]

10. He makes his hand to be infused with Śiva (śivahasta). Then he prepares the jñānakhaḍga (of which the measurements and the procedure are given) which the deśika ties around his waist. He visualizes himself to be Śiva (*śivo'ham*).[329] He should think that Śiva is present in his body in order to destroy the bondage of the disciple.

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[326] The Kāraṇāgama gives the lists of aṣṭamaṅgala for brāhmaṇa, kṣatriya and other varṇa-s.

[327] The Kāmikāgama gives the general measurements of them. The eight apsaras that bear them are:
उर्वशी मेनका चैव रम्भा चैव तिलोत्तमा ।
सुमुखी सुन्दरी चैव कामिनी कामवर्धनी ।

[328] According to the Dīptāgama during the rites of installation, worship, fire worship, etc. a śivadvija should wear the turban and the upper garment (uttarīya). The text also says that the turban should be white, smooth, soft and of eight hand length. The Dīpta also gives the procedure of wearing the uttarīya. According to the Kāmika while the brahmin priest wears the uttarīya the śudra priest does not. The Cintyaviśva specifies mantra-s such as mūlamantra, Sadyojātamantra, etc. to be recited when the ācārya wears the turban, uttarīya, etc. He should also decorate himself with jewels, etc.

[329] Śiva present at five places is the remover of all pāśa and Sadāśiva present in the maṇḍala is the witness for all the rites. Nigmajñāna cites a passage of unknown source here:
कुम्भस्त्वग्नि [कुम्भस्थो वह्नि em.] मध्यस्थो लिङ्गस्थो मण्डलस्थितः ।

11. Pañcagavya: Then the pañcagavya is prepared on the sthaṇḍila specially prepared on the south-west or on the north-east side. Here also the detailed procedure of making the koṣṭha-s with their measurements and the sthaṇḍila are all treated. Here six vessels (pātra) are placed and worshipped in which milk, curd, ghee, cow's urine, cowdung and water mixed with kuśa grass (kuśodaka) are poured.

12. All the ingredients such as sesame, darbha grass, etc., all the instruments to be utilized in the rite such as the knife (kartarī) and the cloth for covering the eyes of the disciple (netrapaṭa) are individually recited with the mūlamantra and sprinkled with the arghya water and with the pañcagavya by the ācārya. He also purifies them by seeing (nirīkṣaṇa) and other acts of purification.

13. Purification of the maṇḍapa (maṇḍapasaṃskāra) The Sūkṣmāgama lists eighteen rites such as nirīkṣaṇa, prokṣaṇa, tāḍana, abhyukṣaṇa, khanana, uddhāra, pūraṇa, kuṭṭana, etc. that constitute the purification of the maṇḍapa and the mantra for each of them. Astrakumbha representing Pāśupatāstra and the Vardhanī, the Śakti filled with water and other ingredients are placed in the north-east. Another kumbha for Mahālakṣmī on the west is placed and worshipped. The Lokapāla-s beginning from Indra are then worshipped in the kumbha-s placed in their respective directions. The ten weapons (āyudha) such vajra, etc. made of metal or wood are worshipped. Each Lokapāla is prayed to protect the respective direction and the rite of initiation till the end.

14. Śivakumbha and the Vardhanī are then placed in the north-east. The Śivakumbha is worshipped beginning from ādhāraśakti at the base and ending with Śakti (Manonmanī) at the top (śaktyādiśaktiparyanta). The nyāsa of five kalā-s are performed in the order of creation (sṛṣṭikrama). The Vardhanī is then worshipped with arghya, pādya, etc. At the end the ācārya visualizes the union of female and the male-organ (bhagaliṅgasamāyoga).[330] The ācārya then addresses Śiva invoked in the kumbha "Oh Lord! You are the Lord of the entire worship (yajña) and this is your immovable form. This is the Sword of jñāna. Please receive it" and he places the jñānakhaḍga (with which He protects the worship) on his left hand. He then does the japa of the mūlamantra for 108 times and offers it in the kumbha. He also does the japa

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आचार्यहृदयस्थश्च पञ्चस्थः पाशमोचकः ।
सर्वेषां कर्मणां साक्षी मण्डलस्थः सदाशिवः ।

[330] There is a prayer addressed to both Śiva and Śakti:
उमायै भगरूपिण्यै लिङ्गरूपधराय च शङ्कराय नमस्तुभ्यम् ।

for one tenth of times and offers it in the vardhanī and prays for the protection of the entire worship commenced by him. Finally he offers nirodhārghya with Aghoramantra. He then falls on the ground like a stick (daṇḍavat) before Śiva, Gaṇapati and the seven guru-s beginning from Sadāśiva and again prays for the protection of the rite.

15. He performs the worship of his chosen liṅga (iṣṭaliṅga) with pañcagavvya, etc. as he does daily sitting on the southern side of the altar.[331]

16. Worship of the maṇḍala (maṇḍalapūjā): In the maṇḍala such as the sarvatobhadra or sārvakāmika drawn according to the varṇa of the disciple to be initiated Śiva is worshipped along with all His five enclosures (pañcāvaraṇa).

17. Fire worship (agnikārya): The ācārya sits before the firepit (kuṇḍanābhi) and facing north. He visualises the complete form of the kuṇḍa with its various parts and performs nirīkṣaṇa, khanana, uddhāraṇa, etc. which are the purificatory rites with the respective mantra-s. The five kalā-s beginning from the śāntyatītā, etc. are invoked at the centre and on all the four directions inside the kuṇḍa. The ācārya then performs the kalānyāsa in the order of creation (sṛṣṭikrama) if the dīkṣā is of bhautika type. If it is naiṣṭhika, he recites the kalāmantra in the order of absorption (saṃhāra) at the centre and in the eastern and western side of it. He draws three lines with the darbha grass at the centre from north to south and one line from west, triśūla on both the ends and thus makes it resemble the vajra. In this fashion he performs all the eighteen purificatory rites (saṃskāra). At the centre of the kuṇḍa Vāgīśvarī and Vāgīśvara are visualised[332] and invoked by placing a kūrca made of darbha grass. Then fire is brought out either from the sunstone or churning the best woods or from the house of a vedic brahmin (śrotriya).[333] The fire thus generated is carried in a vessel reciting the five brahmamantra-s, placed on the north-east of the kuṇḍa and purified by nirīkṣaṇa and other four rites. It is then joined with the fire of bindu at the forehead, the one at the navel and the heart [of the ācārya] by saṃhāramudrā

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[331] The Kāmika prescribes worship of Śiva in maṇḍala or sthaṇḍila or in the liṅga with special abhiṣeka, pañcagavya, pañcāmṛta and snapana.

[332] Nigamajñāna cites two versions of the visualisation (dhyāna).

[333] Incidentally Nigamajñāna cites from the Cintyaviśva which defines a śrotriya:
सन्ध्या सना[स्नानं em.] जपो होम[होमो em.] देवतानां च पूजनम् ।
आतिथ्यं वैश्वदेवं च षट् कर्माणि दिने दिने ।
Getting fire by churning the woods such as śamī, aśvattha are detailed in the Cintyaviśva and Kāraṇāgama.

and pūraka and brought out by recaka and udbhavamudrā. The fire is then placed at the centre of the lotus drawn inside the kuṇḍa by the ācārya sitting with his knees touching the ground (bhūmiṣṭhajānumūlena) and with his head slightly bent towards the north-east all the while visualizing that it is Vāgīśvara placing the fire in the embryo-artery (garbhanāḍī) of Vāgīśvarī.[334] The fire (garbhāgni), then, is covered for protection by reciting the kavacamantra and then fanned. In order further to protect a consecrated kuśa grass is tied on the righthand of Vāgīśvarī. The puṃsavana rite to be done on the third month of pregnancy is also performed by doing five oblations with sesame with the śiromantra ending with *svāhā*. The sīmantonnaya in the sixth month is done by worshipping with aghoramantra. When the child is born on the tenth month the impurities of birth are removed by reciting the kavacamantra and rekindling the fire. In order to remove the impurity caused by child birth (sūtaka) water from arghya is sprinkled inside the navel of the kuṇḍa. In order to nourish the new-born fire a paridhiviṣṭara (the characteristics of which are given) is placed on kuśagrass and five oblations are done with palāśa and other firewoods soaked in ghee. Viṣṇu and others are worshipped in the circumference of the kuṇḍa and Indra and other guardians on the viṣtara. At the end it is announced to these deities that it is the command of Śiva that the newborn fire child be protected by them.

18. Purification of sruk and sruva: The correct wood such as the nyagrodha, devadāru, etc. and the measurements of sruk and sruva are all mentioned in the Kāraṇa, Kālottara, Kiraṇa, Parākhya, etc. They are purified as usual by nirīkṣaṇa, etc. and reciting kavacamantra; Rudra the lord of śivatattva is worshipped at the tip, Viṣṇu that of the vidyātattva at their centre and Brahma that of the ātmatattva is worshipped at the base. They are then placed on kuśa grass with their necks tied with three rounds of thread and the sruk is visualized to be śakti and worshipped.

19. Purification of the ghee (ājyasaṃskāra): The ghee is kept in the praṇītāpātra made of copper or other metals with prescribed measurements[335] and it is then purified with the usual rites. Visualising himself to be Brahmā the ācārya turns the vessel around the kuṇḍa thrice and pours a few drops in oblation on the south-east corner. Visualising himself to be Viṣṇu a few

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[334] In fact, here he visualizes that Vāgīśvara deposits his semen in the womb of Vāgīśvarī. For, during this act the ācārya visualizes the joy (samprīti) and then offers arghya and ācamana for purification which are prescribed normally in the smṛti texts after the sexual intercourse.

[335] It is of six aṅgula in diameter, one aṅgula in its forepart (oṣṭha) and one aṅgula at its tip.

drops are given at the north-east corner and visualizing himself to be Rudra a few drops are poured through the tip of kuśa grass.[336] Other rites such as samplavana by throwing a kuśa grass in fire taken round oneself,[337] pavitrīkaraṇa by adding burnt kuśa grass in the ghee reciting the hṛdayamantra, and nīrājana by putting a kuśa in fire are then performed. Taking two kuśa grass blades with knots at the middle an oblation is performed in order to awaken the fire.[338] Then taking ghee from the right side of [the vessel] by sruva the ācārya makes an oblation in the right eye of the fire and drops the remainder in the ghee-vessel. Then he takes ghee from the central part and pours as oblation on the forehead and the eyes of the fire. Finally another oblation on the left, right, central and forehead portions of fire is done and the remainder is dropped on the ghee-vessel at the left central and right sides. The ghee in the vessel is then consecrated with saṃhitāmantra, protected by astramantra and avakuṇṭhana is done reciting kavacamantra, dhenumudrā is shown and amṛtīkaraṇa is done, mahāmudrā is shown and worshipped with mūlamantra. A part of the purified ghee is thrown on the unpurified ghee.[339]

The rite of vaktrābhighāra is done by doing the three oblations in the fire to each of the five faces beginning from Sadyojāta at their respective directions such as east, etc. The sandhāna rite is giving oblations for two faces combined such as Sadyojāta and Vāmadeva. Then the rite of vaiktraikīkaraṇa where all the five faces are conjoined is done which is described elaborately. First the ghee is continuously poured from the south-east corner (agnikoṇa) and ending in north-west corner (vāyukoṇa) reciting *hāṃ hiṃ huṃ heṃ hauṃ sadyojātavāmadevaaghoratatpuruṣaīśānebhyaḥ svāhā*;[340] Nigamajñāna states that by this vaktraikīkaraṇa one should visualize that that face which is given importance faces its own direction. Then there are oblations for each of these seven flames such as kanakā which is called jihvādīpana. Finally six of the flames beginning from hiraṇyā are visualized to join in one flame which is called jihvaikīkaraṇa.

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[336] These three rites are called adhisthāpana, adhiśravaṇa and udvāsana respectively.

[337] Nigamajñāna notes that some consider samplavana to be removing all the obstacles.

[338] The detail is given in the Kāraṇāgama.

[339] According to the Ajitāgama doing oblation in the unpurified and unconsecrated fire with unconsecrated ghee is absolutely useless. Therefore a deśika should do the consecrations of kuṇḍa, etc.

[340] If the dīkṣā is of the type done for a liberation seeker (mumukṣu) then the order of the faces is from Īśāna. Nigamajñāna points out that in the daily agnikārya the vaktraikīkaraṇa is done by visualizing the absorption of all the four faces in Sadyojāta while in the occasional rite such as dīkṣā the absorption is in the Ghora face. The Kālottarāgama states that in order to attain liberation the homa is performed in the Īśāna face, for obtaining the siddhi-s such aṇimā, etc. it is in Tatpuruṣa face, for the performance of expiatory rites (prāyaścitta) Ghora face is the main one. In this fashion one should know clearly which face is to be given importance depending on the type of the rite and do accordingly.

Name giving rite (nāmakaraṇa): The fire is given the name Śivāgni after making five oblations with astramantra ending with svāhā and visualizing the fire to have western face and nose. The parents – Vāgīśvara and Vāgīśvarī – are then worshipped and ten oblations are made.

The other sacraments (saṃskāra) namely, upaniṣkrāmaṇa, annaprāśana, caula, upanayana, the five vedic vrata-s prājāpatya, saumya, āgneya, vaiśvadeva and utsarga, godāna, samāvartana and vivāha are all done by giving three oblations each by sesame with the hṛdayamantra. Finally the pūrṇāhuti is done by reciting the mūlamantra.[341] To offer dhūpa, dīpa and cooked food sixteen oblations are made with sixteen firewoods (idhma) with their bark in tact (satvaca) of sixteen aṅgula length soaked in ghee. The visualization of Śivāgni thus formed is described in the Kāmikāgama.[342] Then, the ācārya addresses a prayer to the śivāgni that as the fire is the light of Śiva he (the ācārya) is going to do tarpaṇa by installing [Śiva] in the lotus seat of the fire. In the kalaśa after installing the form of śivāgni he worships it with āvāhana, etc. The faces of Śiva and those of the fire are then united and he visualizes the union of his own self with the fire invoked in the kumbha. Oblation for hundred and eight times with the mūlamantra is done as part of the rite of viśeṣatarpaṇa. In order to ward off the bad omens from the celestial, intermediary and terrestrial regions and to bring about good omens[343] hundred oblations with the mūlamantra and the Bahurūpa

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[341] The procedure of doing the pūrṇāhuti, the position and the way of standing, etc. are all described in the Ajitāgama. The Kālottara speaks of high, medium and low types of pūrṇāhuti: the first type is that when the length of flow (dhārā) of ghee from the sruk and sruva joined is of thirty two aṅgula, the medium is that with sixteen aṅgula and the lowest type is eight aṅgula in length.

[342] पञ्चवक्त्रसमायुक्तं सप्तजिह्वा विराजितम् ।
दशहस्तं त्रिणेत्रं च सर्वाभरणभूपितम् ।
रक्तवस्त्रपरीधानं पङ्कजोपरि संस्थितम् ।
वद्धपद्मासनासीनं दशायुधसमन्वितम् ।
कनका वहुरूपा च अतिरिक्ता ततः परम् ।
सुप्रभा चैव कृष्णा च रक्ता चान्या हिरण्मयी ।
ऊर्ध्ववक्त्रस्थिताः तिस्रः शेपाः प्रागादितः क्रमात् ।

[343] The Kālottara list out many good and bad omnes.

(Aghoramantra) are done. The mantratarpaṇa and mūlādyastrāntadīpana are all done by oblations with each of the brahmamantra-s and the aṅgamantra-s.

20. Sthālīpāka is the next major rite which Nigamajñāna deals elaborately. The vessel whose measurements, shape and size are described in the Dīptāgama is taken along with it lid, cleaned with water and purified by nirīkṣaṇa, etc. Sandal paste is applied on its sides and its neck is tied with kuśa and thread. On the southern side of the altar the oven is made facing west and its head towards east with specified measurements. A part of the fire (Śivāgni) is placed in it. On a separate maṇḍala drawn with cowdung kuśa grass is placed and avakuṇṭhana, etc. are done along with the śaḍutthāsana worship. On it is placed the vessel (sthālī) with its face wrapped around with cloth and it is worshipped. It is filled milk and a little ghee from the kapilā cow that has been filtered through clean cloth after doing the japa of the śivamantra for eight hundred times. Then the rice meant for sacrifices (yājñīyataṇḍula) of the quantity of five prasṛti if only one disciple is going to be given dīkṣā is taken in another vessel and cleaned with water reciting hṛdayamantra and then added in the sthālī for cooking. The oven is then purified with avakuṭhana, etc. and dharma and adharma are worshipped on its both sides. The vessel containing the rice and milk is then placed over it and it is lit with firewoods that are free from holes and insects. Reciting the netramantra the ācārya should closely watch it and cook it well. Overcooking or less cooking would bring about disease or death. In order to ward off possible bad effects one hundred oblations with the astramantra is done. After adding ghee reciting the saṃhitāmantra (śītābhighāra) and praying to the caru to become cool the fire is extinguished. On the outside of the vessel clay and water are applied and then cleaned. It is then placed on the maṇḍala to the west of the kuṇḍa which has been worshipped with ṣaḍutthāsana. The vessel is applied with three lines of holy ash (tripuṇḍra) and sampātahoma with twenty one or one hundred oblations with the mantra "*oṃ hoṃ heṃ huṃ hiṃ haṃ hāṃ hiṃ hraṃ hoṃ haḥ śivāya svāhā*" is performed. Knife and scissors to be used in the rite are then made according to specified measurements as in the Dīptāgama. These along with the powders of five basic colours and other ingredients of oblation (homadravya) are all purified. The cooked caru is then divided into nine or four or three parts by the laddle (darvī) for the deities in the sthaṇḍila, kumbha, the movable liṅga and those in the enclosure (parivāra). Honey (madhu) is added to the portions set apart for the sthaṇḍila, for the kumbha and for the movable liṅga. To that portion of caru meant for oneself ghee is

added.[344] As an expiation (prāyaścittārtha) one hundred oblations with astramantra are given and bali[345] is offered and the ācārya prays for pardon (kṣamāpana) for any mistake committed.

21. Entry of the disciple (śiṣyapraveśa): First the ācārya goes near his iṣṭaliṅga, worships it with 'eight flowers' (aṣṭapuṣpa), worships Śiva in the fire and the kalaśa and then utters this prayer: "Oh Lord! For whose sake this worship is being done they are standing at the doorway. I have been commanded by you in the form of guru to [perform] this rite. As you are the bestower of worldly enjoyments as well as liberation kindly do grace them presiding (adhiṣṭhaya) over me". Then he makes his hand śivahasta which is done in the following way: He installs on his right hand Śiva along with the five brahma (pañcabrahma) and the six aṅga-s, worships it with sandal, etc. and visualizes Śiva to be of supreme effulgence. This śivahasta has the power to remove the bondages.[346] The ācārya also visualizes himself to be separate from Īśa (Śiva) and as the agent.[347] As a witness he should watch the rites. Having thus received the consent and being presided by Śiva he should visualize his oneness with Śiva by all the five supports (adhikaraṇa).

Tying the cord of protection (rakṣābandhana) is then done for the disciple present there who has already taken bath, clad in clean clothes and who has gone without food [from the previous night] and who is faithful.[348] He is sprinkled with water reciting the astramantra and is tied with the cord (kautuka, sūtra). The details of this rite are given in the Sūkṣmāgama. The sūtra is placed in a plate containing rice and betal leaves and worshipped. The nyāsa of the ātmatattva is done on the disciple, vidyātattva on the rice, and Lakulīśvara is invoked on the holy ash. The cord is tied on the right wrist of the disciple who sits in the kukkuṭāsana posture. According to

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[344] According to Jñānaratnāvali of the three parts one is mixed with honey and is offered to Śiva, śivakumbha an vardhanī; the second one added with ghee is kept for one's disciples while the third one is mixed with ghee and honey and is used in offering antarbali.
According to Nigamajñāna and the Kāmika if the caru is divided into four parts then, one part is for the deities in the maṇḍala, etc., the second one for oblation (homakarmārtha), the third for the deities in the enclosure and the last for the deśika and his disciples.

[345] According to the Cintyāgama bali is offered on the right side of the kuṇḍa and on both sides of the maṇḍala. The caru is then consumed the procedure of which Nigamajñāna says, he will explain in the portion of the text dealing with nirvāṇadīkṣā.

[346] शिवहस्तमिति प्रोक्तं पाशानां नाशने शुभम् ।

[347] This view here is interesting: ईशाद्विभिन्नमात्मानं कर्तारं भावयेत् तदा ।

[348] According to the Pauṣkarāgama the adhivāsa for the disciple is done the previous day with the maṇḍapapūjā, etc. But the Cintyāgama gives the option that the adhivāsa rite can be done on the day of initiation just before its commencement.

Cintyaviśva he faces north if he is naiṣṭhika west or east if bhautika. Īśānamantra is recited if he is naiṣṭhika and tatpuruṣamantra if bhautika.[349] The ācārya going out of the yāgaśālā brings the disciple through the northern door if he is a brahmin.[350] Two square maṇḍala-s opposite to the door are drawn with cowdung over which kuśa grass is spread and ṣaḍutthāsana worship is done.[351] On this the disciple is made to stand facing either east or west if he is going to receive the bhautika type of dīkṣā and facing north if the dīkṣā is naiṣṭhika type. The ācārya purifies him by feeding the pañcagavya along with kuśa grass. The guru standing on the other maṇḍala looks the disciple intently reciting the mūlamanra and with the divine look (divyadṛṣṭyā) from head to foot if the disciple is desirous of worldly enjoyments (bhūtikāma) and from foot to head if he is desirious of liberation (mumukṣu). He then sprinkles arghya water on him and does abhyukṣaṇa, etc. As an equivalent to bathing the disciple he draws the tip of the kuśa grass from his navel to head thrice and thrice with the base of kuśa below the navel. He visualises three maṇḍala-s (concentric circles ?) in the heart-lotus of the disciple where the shining self resides in the subtle body. The ācārya strikes the self to activate all its qualities and worships Śiva on his head with aṣṭapuṣpa and applies tilaka on the disciple's forehead. His eyes are then covered (netrapaṭṭa) with a small piece of red cloth[352] made of either silk or cotton. It is purified by nirīkṣaṇa, etc. and while tying netramantra is recited. A golden flower (suvarṇapuṣpa) of the value of ten niṣka or eight or five is placed on the hand of the disciple along with the flower and the ācārya leads him holding his right hand and makes three pradakṣiṇa-s of the yāgaśālā and makes him enter through the door appropriate to his varṇa. On the southern side of Śiva on a separate seat worshipped with ṣaḍutthāsana the disciple is made to sit. The eye-covering is then removed which symbolises the removal of bondage covering the self. The ācārya then prays, "This self [of the disciple] whose bondage is cut asunder is fit to be Śiva. He is under my control. Just as copper is touched by the touch stone and becomes gold so also being Śiva myself, I will soon make him Śiva by touching him according to the scriptures" and places the disciple on the right side of the maṇḍala if he is a brahmin or kṣatriya and to the left if he is a vaiśya or a śūdra.[353] Then the disciple is made to throw the flowers in his hand on the maṇḍala when it is shown to him. That is the name and the gotra for the disciple on which face of the maṇḍala the flower thrown by him falls. The mantra of that face will be accomplished by him (siddhi). The throwing of flowers is to be avoided in case of dīkṣā for householders (gṛhamedhi).[354] The name should be given after the dīkṣā ending with śiva, deva, kaṇṭha and gaṇa according as the disciple belongs to the brahmin and other varṇa-s.[355]

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[349] According to Kāmika if the disciple is a woman or belongs to the śūdravarṇa the cord is tied on the left.

[350] For a brahmin the northern door is recommended; for akṣatriya east, for vaiśya south and for śūdra west. But the western door is recommended for all. The Makuṭāgama on the other hand states differently: east for brahmin, south for kṣatriya, north for vaiṣya and west for śūdra while the southern door is recommended for all.

[351] The Suprabheda gives the details.

[352] The Santānāgama says sthat white cloth is the best, the red medium and the black cloth is of lowest type and that two pieces of cloth should be used. The Vīratantra gives different measurements for this cloth.

After that the disciple is made to stand erect and facing Śiva on a separate maṇḍala on the south or eastern side of Śiva. The ācārya gently strikes on his chest reciting the astramantra ending with *huṃ phaṭ*, enters into his body through the nāḍī, collects his consciousness and withholds and protects it in the pericarp of his heart-lotus. He then purifies his body by the five dhāraṇā-s such as pṛthivī, etc. that has been overpowered and inundates it (āplāvana) and then makes his own hand śivahasta[356] which makes the disciple completely free from the clutches of bondage and they become absolutely free (svacchanda). What is more, the śivahasta bestows the rank of Rudra, Iśvara etc. which the ācārya places on the head of the disciple. Reciting the prāsādamantra he leads the self of the disciple upto the dvādaśānta through hṛdaya and the brahmabila. After tying the eye-cloth

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[353] The Niśvāsottara states differently regarding the directions for placing the disciple on the sides of the maṇḍala.

[354] Since throwing the flower brought by oneself will produce only great sin women should not throw flowers. The passage cited by Nigamajñāna is corrupt and it is difficult to comprehend the meaning.

[355] The name to be given is described in detail in the Kāmika, Kāraṇa, Mṛgendra and in the paddhati text Jñānaratnāvalī. Though these text agree that śiva ending is for the brahmin Mṛgendra states that gaṇa ending is for both vaiśya and śūdra and Jñānaratnāvalī includes asacchūdra also for names ending with gaṇa. According to all these texts women should be given names ending in śakti. The Cintyaviśva first says that deva ending for all and then says that brahmin and kṣatriya be given śiva-ending names. From all these it seems that the āgama-s are not very strict in this matter and leaves to the ācārya the choice of giving the names as this passage from the Cintyaviśva states at the end:
दद्यान्नाम च शिष्याणां स्वेच्छया वा गुरूत्तमः ।
Cintyaviśva also states that names beginning (?) with five vowels a, i. u, e and o be chosen which view seems to be not come across elsewhere.

[356] The power and greatness of śivahasta is stated in the passage:
अनेनारब्धमात्रास्तु पशवः पाशगौरवात् ।
निष्कान्ता [निष्क्रान्ताः em.] शिवतां यान्ति स्वच्छन्दा विगतज्वराः ।

(netrapaṭa) again to the disciple he utters the śivamantra in his right ear. The eye-cloth is removed and all the bodily parts of the disciple is touched and he offers flower to the kumbha and the maṇḍala. The ācārya then performs nāḍīsandhāna by placing the disciple on a maṇḍala on the right side of the kuṇḍa and placing the root of darbha in the hand of the disciple if the dīkṣā is bhautika type and tying the other end of the darbha at his ankle joint reciting the mūlamantra.[357] He then, mentally takes out the nāḍī of the disciple resembling the lotus stalk (bisatantu) through piṅgalā and joins it with his own through iḍā and unites in himself the nāḍī of the disciple with the parts of kumbha, sthaṇḍila and the fire. The tarpaṇa for the three nāḍī-s, namely, iḍā, piṅgalā and suṣumnā is done as well as the sampātahoma on the head of the disciple. Hundred and eight oblations and the pūrṇāhuti are done in order to materialize the making of śivahasta. The ācārya then gives the mantra-s to the disciple and makes him perform śivapūjā. After paying obeisance to the guru he teaches the traditional conducts (samayācāra) to the disciple.[358] He also tells him the family (vaṃśa), the tree (vṛkṣa) particular to the lineage, descent (gotra), the range (gocara) and the lineage (santāna). The monastery of affiliation is āmardaka, banyan is his tree, śuddhatattva is his gotra, śiva is the gocara and Nandikeśvara is the lineage.[359]

Saṃskāradīkṣā

Next the saṃskāradīkṣā which is higher to the sāmānya one is described. When the disciple is given dīkṣā with the rite of lifting up the jāti (jātyuddhāraṇa) that is called saṃskāradīkṣā. As he will not be qualified to receive the highest dīkṣā, namely, nirvāṇadīkṣā without becoming a twice-born (dvijatva) this saṃskāradīkṣā is very important one, says Nigamajñāna.[360] It is argued by the opponent that while for those who do not have the qualification of twice-born according to the vaidika mode the quality of twice-born can be brought about. But for those who are already twice-born in the vedic sense how can this be brought about again ? Does it not lead to irregularity ? Nigamajñāna answers that it is true. But the quality of being twice-born in the vedic sense pertains only to the physical body and not to the self as attested by the smṛti-s.[361] Thus even if one is a twice-born in the vedic sense he has to receive the one on the basis of the āgama-s. Purifying either the lineage (jāti) or merely the physical body is of no use. The self covered by three mala-s should be purified argues the Kālottarāgama.[362]

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[357] If the dīkṣā is of naiṣṭhika type the root of darbha is tied on the ankle joint of the ācārya and the tip is placed in the hand of the disciple.

[358] The guru says that three important observances, gift (dāna), following the strict observances (dharma) and penance (tapas) should be done regularly by the disciple by his command.

[359] According to the Kāmika the disciple with ordinary dīkṣā without the rite of jātyuddhāra is called sāmānyasamayī and is known as māheśvara. He reaches the world of Śiva by the power of the śivahasta. Nigamajñāna adds that since by this dīkṣā the disciple becomes qualified to serve the guru (śuśrūṣā) and worship Śiva (śivārcana) the dīkṣā is called normal samaya initiation (sāmānyasamayadīkṣā).

[360] नाद्विजो युज्यते सिच्यां न च निर्वाणमश्नुते ।

According to the Cintyaviśva the disciple who is free from eight bad qualities such as offending the guru (gurudroha), offending Śiva, offending the tradition (samayadroha), claiming relationship with uninitiated persons, etc. is qualified to receive the saṃskāradīkṣā. The maṇḍapa, maṇḍala, kuṇḍa and sthaṇḍila, etc. are all the same as done for the samānyadīkṣā. The ācārya gently strikes the heart of the disciple reciting *oṃ haṃ huṃ phaṭ* with flower consecrated seven times in order to loosen the bondages. Entering his heart through recaka he grasps it by aṅkuśamudrā and visualizes it like a small dot at the edge of a grass and leads it upto dvādaśānta. He then makes it enter his own heart through pūraka and through kumbhaka makes the self and Śiva to be equal (samarasa). It is then led upto the highest śakti and, leaving one by one Brahmā and the other Kāraṇeśvara-s, it is taken to the dvādaśānta. Grasping it by saṃhāriṇīmudrā it is brought down to middle of the eye-brows from there by udbhavamudrā and brought out by dakṣiṇānāḍī. It is then visualized to be deposited in the womb of Vāgīśvarī by Vāgīśvara as Śiva's sperm (śivabīja). As the sacrament of garbhādhāna Śiva is worshipped. The past and the future karma of the disciple are conjectured by the colour, sound, smell and flame[363] and the ācārya worships the 'god that devours the sins' (pāpabhakṣaṇadeva) in order that he consumes all the sins of the disciple with visualization and one hundred oblations of the navātmamantra "*hasakṣamalavarayūṃ śivāya svāhā*" and with another one thousand oblations with the mantra *oṃ khaḍgahastakamaruṇaṃ khaṭ phaṭ pāpabhakṣaṇāya svāhā*.

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[361] The Parākhya passage states that a born brahmin without any sacraments (saṃskāra) is equal to a śūdra and as such he is not qualified to study the Veda-s. Therefore, the āgama argues that even Veda-s emphasize the importance of the sacraments and it is even more so in the case of the Āgama-s which is śivaśāstra and is independently autoritative.

[362] The Kiraṇāgama clearly argues in the same way. In the śaiva tradition the conception and the rôle of sacraments (saṃskāra) are different from those in the vedic tradition.
The Rauravāgama passages cited by Nigamajñāna (but are not found in the printed edition) very clearly state that [in the śaiva tradition] the sacraments are only for the self which is endowed with the quality of knowership (jñasvabhāva) and which is called the kṣetrajña.
न शरीरस्य संस्कारो न संयोगवियोगयोः ।
न चोत्पत्तिविनाशाभ्यां नापि जातेर्विधीयते ।
चेतनस्यापि शुद्धस्य क्षेत्रज्ञस्य शरीरिणः ।
ज्ञस्वभावात्मनः कर्तुस्तस्य संस्कार इष्यते ।

- Jātyuddhāra

The sacraments such as the garbhādhāna are given a figurative explanation: For example, becoming the son of Rudra is the garbhādhāna, the manifestation of the self's innate quality of complete freedom is puṃsavana, etc.[364] For the rite of jātyuddhāra of the brahmin, etc. the respective mantra-s should be recited.[365] During the rite the ācārya also prays to Śiva "May this self become Rudra by your grace" and performs three oblations of the mūlamantra ending with svāhā. Thus it is said in the Svacchanda[366] and other texts that to utter the previous varṇa (jāti) of a person that has been given the dīkṣā of samaya or of saṃskāra (putraka) or sādhaka is a sin and requires expiation (prāyaścittārha) and that such a person who does so goes only to hell. The Śivadharma[367] states that the liṅga is of two kinds: immobile (sthāvara)[368] which ahs been installed and mobile

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[363] The Kālottara and Dīptāgama deal in detail with these.

[364] Nigamajñāna does not cite the source for this viewpoint.

[365] For persons of mixed varṇa astramantra is used, kavacamantra for the śūdra varṇa-s, etc. Most probably according to the Kālottarāgama one hundred oblations should be done and by the fire the quality of being śūdra, etc. is fully burnt. After thus becoming a sacchūdra the other sixteen sacraments (śaivaṣoḍaśakriyā) should be performed.

[366] ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वा परमेश्वरि ।
आचार्यत्वनियुक्ताश्च ते सर्वे शिवाः स्मृताः ।
अन्यथा प्राक्स्वरूपेण ये पश्यन्ति नराधमाः ।
नरके ते प्रपच्यन्ते सादाख्यं वत्सरत्रयम् ।

[367] स्थावरं जङ्गमं चैव द्विविधं लिङ्गमिष्यते ।
स्थावरं स्थापितं लिङ्गं जङ्गमं दीक्षितं विदुः ।
जङ्गमस्यावमानेन स्थावरं निष्फलं भवेत् ।
तस्माल्लिङ्गद्वयं प्राज्ञो नावमन्येत सर्वदा ।

[368] The Cintyaviśva āgama goes a step further: it states that Śiva makes His presence (sānnidhya) in the immobile liṅga during the worship whereas He is always present in the jaṅgama and therefore one should not talk ill of the jaṅgama. It also says that as the initiated person has gone through the womb of Vāgīśvarī (vāgīśīgarbhageha) he becomes the son of Śiva (apatya) and is called a śaiva. Just as it is a great sin to differentiate the liṅga-s made of copper, silver, brass, etc. on the basis of the worth of the metal which are only symbols (cihna) and since all of them become the same when they are made gold so

(jaṅgama) which is nothing but the initiated person (dīkṣita) and that one should not talk ill of the jaṅgama. If he does he is only a bound animal (paśu) and all worship done by him to the immobile liṅga becomes useless (niṣphala). After thus destroying the impure jāti-s the pure jāti is restored for common practice by appropriate oblations. A set of new four lineages –śiva, śikhā, jyotiḥ and sāvitra – for brahmin, kṣatriya, vaiśya and śūdra respectively come up replacing the old ones. Sacred threads (yajñopavīta) appropriate to the varṇa are then given to the initiates after one thousand oblations. The Kāmikāgama specifies the number of threads and length, etc. for the sacred thread meant for different jāti-s.[369] It also says that upavīta should be worn by those belonging to the kṣatriya, vaiśya and śūdrā varṇa-s only during worship.[370] Nigamajñāna states that he has discussed about the gotra-s in detail for the śaiva initiates in his text Śaivasamayācārapaddhati.[371] Interestingly, the Kālottarāgama states that wearing of lock of hair on the top of the head (śikhā) and the sacred thread are very essential for the women belonging to the twice-born varṇa-s (dvijastrīṇām) during worship as they are part of Goddess Umā (umāṃśa).[372]

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also there is no difference due to jāti beginning from brahmin and ending with śūdra. According to Cintyaviśva the previous jāti should not be mentioned in case of a naiṣṭhika. The śaivapurāna says,
तस्माज्जातिभेदस्तु कर्तव्यो न शिवाश्रमे ।
कुलीनमकुलीनं वा भूतिरुद्राक्षधारणम् [भूतिरुद्राक्षधारिणम् em.] ।
दृष्ट्वोन्नतासीने स्थित्वा रौरवं नरकं व्रजेत् ।

[369] According to Sarvajñānottara upavīta should be upto the navel and not above that or below.
नाभेरूर्ध्वमनायुष्यं अधस्तात्तु तपःक्षयम् ।
तस्मान्नाभिसमं कुर्यात् उपवीतं द्विजोत्तम ।

[370] The Suprabheda states that upavIta made by ladies of brahmin, etc. can be worn and not that made by other varṇa-s.

[371] गोत्रनिर्णयमस्माभिः कृतशैवसमयाचारपद्धत्यां प्रपञ्चितम् । तत्रावधार्यताम् ।
In the Tamil text Caivacamayaneṟi (of Nigamajñāna I) which we have analysed above there is no discussion on the subject of gotra. The use of the term 'samayācārapaddhati' is found in the 3rd introductory verse of the Caivacamayaneṟi dṛṣṭānta (IFP manuscript, RE. 10924, fol. 211r):
वेदज्ञानमुनिं नत्वा समयाचारपद्धतिम् ।
द्राविडीं तत्कृतां वीक्ष्य तत्समं ती (?) वचाम्यहम् ।
On the basis of this reference it is most probable that the Tamil text Caivacamayaneṟi of the teacher is referred by the disciple as Samayācārapaddhati in the Dīkṣādarśa. Since we do not find any reference to the gotra there probably the text mentioned by Nigamajñāna II is lost.

[372] उपवीतं विना सर्वं स्त्रीणां यागं तु निष्फलम् ।
शिखा यज्ञोपवीतं च सर्वमेवं विधीयते ।

The vow (vrata) is of two types: vaidika to be observed by the three twice-born varṇa-s (traivarṇika) and śaiva to be observed by śaiva initiates. For those who desire to observe the vrata pertaining to the śivāśrama the following objects are given: cloth, upavīta, skin of the black antelope (ajina), twigs for brushing the teeth (dantakāṣṭha), loin cloth (kaupīna), holy ash (bhasma), crest jewel (śikhāmaṇi), etc. These are kept in a separate vessel or together and purified by nirīkṣaṇa, etc., consecrated with Sadya and other mantra-s and then purified by sampātahoma. They are shown to the lord of the sthaṇḍila and kept before the kumbha for adhivāsana. If the adhivāsana is to be done immediately all these are shown to the lord for a moment and with a prayer addressed to Him for permission (anujñā) before they are given to the initiate.[373] The initiate also receives all of them with the attitude that all these are the great blessings (mahāprasāda) and with supreme joy and with tears in his eyes due to it (ānandāśrupūrṇadṛk). He wears all of them and prostrates fully.

- Method of wearing the matted hair (jaṭādhāraṇa)

The Sarvajñānottara says that the jaṭā for a brahmin should be soft (ślakṣṇa) and of golden colour while for the kṣatriya it is of twice the length of the jaṭā of the brahmin. Nigamajñāna firmly argues on the authority of smṛti passages and Vāyupurāṇa that brahmins also should wear jaṭā.[374] Again caru is cooked for the growth of jaṭā in a separate oven as before and purified with nirīkṣaṇa and sampātahoma, etc. and hundred and eight or twenty oblations are offered. Knife and scissors as described in the case of samānyasamayadīkṣā are made again and placed in a maṇḍala drawn with the powders of five basic colours.

- The rite of saṃskāradīkṣā:

The ācārya collects his own self resembling a brilliant spark of fire in his heart with saṃhāramudrā and uttering the mūlamantra visualizes the equality of his own self and Śiva. He then collects the self of the disciple with the saṃhāriṇīmudrā and leads it upto Śiva by abandoning one by one Brahmā and other Kāraṇeśvara-s and it is then placed in his heart-lotus. He

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Nigamajñāna briefly mentions the length and the place of śikhā in the head for general śaiva-s and naiṣṭhika-s.

[373] The Kālottara specifies separate mantra-s such as Sadya, Vāmadeva, etc. to be recited while distributing these items. The text also states that this is the rule to be followed for the initiates belonging to the twice-born varṇa-s (dvija) as well as for women.

[374] He also cites smṛti passages which say that wearing of jaṭā and tripuṇḍra with holy ashes are obligatory for brahmins.

then pours a few drops of water for refreshing the self and offers a few oblations with caru. Vāgīśvara and Vāgīśvarī – the parents – are then discharged and one thousand or five hundred oblations are offered as a form of prāyaścitta. Śiva invoked in the fire is then worshipped and the disciple is then made to prostrate. He is then given a liṅga for daily worship and is told that he is from now on qualified to study the āgama-s, worship Śiva and to receive the nirvāṇadīkṣā. He is also taught the general conducts to be observed.[375] Finally the ācārya prays that the disciple may now be able to follow all the conducts required for an initiate and, therefore, the Lord should pardon him with grace for any lapses and offers oblations to the deities of the gaṇeśāvaraṇa – Nandī, Bhṛṅgī, etc. who are the witnesses. The disciple, thus initiated, becomes eligible for receiving the dīkṣā that bestows final liberation (nirvāṇadīkṣā). He reaches the rank of Rudra (rudrapada) after death.

Nirvāṇadīkṣā: karmanirvāṇadīkṣā

Nigamajñāna calls it karmanirvāṇadīkṣā. He who has been already initiated into samaya and saṃskāradīkṣā and who has been well examined by the ācārya about the ripening of his mala (malaparipāka) and descent of grace (śaktipāta) is qualified to receive this dīkṣā. If the nirvāṇadīkṣā is going to be given along with saṃskāradīkṣā all the rites upto the tarpaṇa of the deities as part of saṃskāradīkṣā should be done and then the rites of nirvāṇadīkṣā are begun. If it is done separately the ācārya first performs the saṃskāradīkṣā again and then commences the rites of nirvāṇadīkṣā.

The ācārya on completion of the preliminary rites such as sūryapūjā, sakalīkaraṇa, etc. enters the maṇḍapa through the western door, worships the vāstubrahmā and then performs bhūtaśuddhi. He worships the kumbha and vardhanī and the Lokapāla-s and seeks their permission. The disciple is seated by his left side and nāḍīsandhāna, tarpaṇa are done. The rite of dīpana for the fire in the kuṇḍa is done since, according to Cintyaviśva the rite of nirvāṇadīkṣā includes the rite of destruction of bondages (pāśaccheda) and it is a cruel rite (krūrakarma) for which dīpana of the fire should be done. In the presence of Śiva the ācārya along with the disciple prays "The disciple is afflicted by the disease of transmigration (bhavaduḥkhārta) and is desirous to receive the dīkṣā. May the Lord be gracious to bestow on me so that I undertake the rite". Then the cord made by brahmin women and purified by nirīkṣaṇa, etc. is taken. The disciple sits erect on the right side of the maṇḍala with folded hands (añjalihasta). The kalā-s such as the śāntyatītā, etc. are respectively placed (nyāsa) in the order of saṃhāra on his head, face, heart and private parts. The cord conceived to be the suṣumnā is tied with one end at the śikhā (after leaving four aṅgula-s between the tip and root) and the other end at the toe (pādāṅguṣṭha) reciting the mūlamantra and is left hanging on his left side if the disciple is desirous of liberation. The suṣumnā is visualized to be resembling the thread inside the lotus stalk (padmatantu) and it is placed from the body of the disciple on to the cord, nirodha and other rites are performed and to ensure its presence (sannidhānārtham) three oblations are done. Vāmā, Jyeṣṭhā, and Raudrī are worshipped and are given five oblations each and the loosening of bondage (pāśaviśleṣa) is conceived to be done through these three śakti-s. Now the cord is conceived to be the exact counterpart of the physical body of the disciple and the heart is visualized to be composed of the form of the circles of Sūrya, Soma and Agni in which Śakti is invoked and worshipped. The ācārya after gently striking the disciple's heart with the consecrated flower and by performing the recaka and reciting *huṃ phaṭ* conceives his self to have been slightly moved and enters the heart of the disciple through vāmanāḍī and pūraka. There, holding the self that resembles a glittering star (sphurattārakākāra) he pulls it by aṅkuśamudrā and leads it upto dvādaśānta. Then, collecting the self in the form of a water drop at the tip of the grass by saṃhāriṇīmudrā he makes it enter into his own heart. As before, the self is conceived [to be equal to Śiva] and is led upto his own dvādaśānta after leaving the Kāraṇeśvara-s such as Brahmā. It is then brought out through right nāḍī and placed onto the cord and conceived to pervade it entirely. The āṇavamala which is the cause of all worldly experiences (laukikādikarmapāśa) and is the agency of both happiness and misery is visualized to be of black colour and is invoked on the head of the disciple. The māyāpāśa which is the cause of the body, sense organs and their objects (śarīrendriyaviṣayakāraṇa) and which is of various colours (citrarūpa) is worshipped and the power of Śiva that controls them (pāśādhiṣṭhātrī)[376] is worshipped. All these bondages are then brought from the disciple's body and placed on the cord with separate oblations.

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[375] The Cintyaviśva lists the conducts to be observed by the initiate.
शिष्यस्य समयान् सर्वान् श्रावयेद्गुरुसत्तम [सत्तमः] ।
न निन्देत् कारणं देवं ज्ञाननिन्दां तथैव च ।
साधकं [साधके em.] ज्ञानवृद्धं [ज्ञानवृद्धे em.] च ज्येष्ठे भक्तिसमन्वितः ।
आचार्यज्येष्ठयोः छायां लिङ्गच्छायां न लङ्घयेत् ।
निर्माल्यं तु न भुञ्जीत शिवभक्तं न भोजयेत् ।
शिवाग्निगुरुपूजा च कर्तव्या जीवितावधि ।
अक्रोधो भक्तविश्वासो [भक्तिविश्वासो em.] गुर्वाज्ञापालनं तथा ।
नियमेन तु कर्तव्यं चतुष्टयमपि क्रमात् ।

The vidyādeha is then fixed (nyāsa). It is actually the six adhvā-s[377] and the nyāsa is done by fully knowing the pervasion of kalā, varṇa, pada, mantra, etc. The five kalā-s are, in fact, the powers of supreme Śakti. Nigamajñāna deals in detail the mantra, pada, varṇa, bhuvana, tattva and kalā each with their pervasion. After doing each nyāsa a knot is made in the cord. At the completion of all the nyāsa-s in the cord the nivṛttikalā is invoked below the knee (jānvadhaḥ) and it is joined in the cord by pūraka. The cord is now fully visualised as the complete self and the suṣumnā omitting the solar and soma canal on the right and left side and thus deserving all the ritual acts (sakalakarmārhakā). Accordingly the purificatory rites such as avalokana, tāḍana, etc. are done. In the case of sabījadīkṣā it has to be visualised that all the karma-s beginning from those that have caused the birth of the present body (vartamānaśarīrārambhaka) along with the holy acts (dharma) such as the sacrifices (iṣṭā) and other welfare acts (pūrta) except those which are the conducts prescribed as samayācāra are deposited in the cord. In the case of nirbījadīkṣā all karma-s including those performed as samayācāra are conceived to be deposited in the cord. For the disciple desirous of worldly enjoyments (bubhukṣu) oblations should be done in order to stimulate (dīpanārtham) the kalā-s such as śānti. The respective parts of the kalā-s in the cord are marked with kuṅkuma or gorocana where Śiva is worshipped. The cord and the head of the disciple are gently struck with flower and nārācamudrā. The part of the cord representing the śāntyatītakalā is worshipped and with a prayer that the bondages – kalā, pāśa, mala, etc. – be destroyed and a knot is made followed by oblations. In this way for each of the kalā-s such as śānti, vidyā, the worship and a knot are made.

The ācārya accompanied by the disciple comes out of the yāgamaṇḍapa, gives him pañcagavya, caru, etc.[378] and after cleaning his feet and hands gives him the twig for brushing his teeth (dantakāṣṭha).[379] After cleansing his mouth the disciple should spit the water facing upwards so that the good or bad results that follow when the water falls on different directions are known. Accordingly in order to ward of any bad effect or any obstacle oblations are to be done for three hundred times. In passing Nigamajñāna notes down the bad results that follow when the guru gets up due to negligence or carelessness (pramādāt) from his seat during this rite (?) or when he sneezes or spits or becomes angry. He also mentions the expiatory rite of giving oblation reciting the vyāhṛtimantra which are treated in the Bhīmasaṃhitā. The Lokapāla-s are then worshipped along with bali-offering and are discharged. The ācārya (?) takes bath in the west or south-east and then enters the yāgamaṇḍapa. Then the japa of the ten-syllabled mantra (daśākṣara) and the bījamukhyamantra is done, auspicious cord (pratisara) is tied separately for ācārya and disciple and both of them sleep on the side of Śiva during night.[380] The ācārya gives him the mantra of the guardian of dreams (svapnādhipati).[381] The disciple is covered with a cloth consecrated by the kavacamantra (varmajapta) and around him three lines with sesame (tila), white mustard (sarṣapa) and holy ash (bhūti) are drawn.[382] The disciple sleeps along with guru meditating on Śiva.[383] Music and dance and other amusements are to be conducted in that place.

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[376] Nigamajñāna states that Śiva's śakti is conceived as a pāśa here only figuratively and cites the Mṛgendra as evidence.

[377] Trilocanaśivācārya in the Siddhāntasamuccaya (which is unpublished) explains that as each one of these six is the path (adhvā) to reach the highest state of Śiva they are called adhvā-s.
ते च प्रत्येकं क्रमेण शिवपदप्राप्तिहेतुत्वात् अध्वनः कथ्यन्ते । (Siddhāntasamuccaya, FIP T. 284, p. 159)

[378] The Niśvāsa seems to be very practical: It states that as the disciple is sitting before fire for a long time undergoing many rites he will naturally be very hungry and tired and may

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swoon (mūrchā). As a consequence he may not be able to comprehend the significance of the mantra-s recited. So the ācārya should not do dīkṣāhoma for him who is overpowered by hunger. Therefore he should be fed with cooked rice mixed with ghee and honey.
तस्मात्त्रिषादिभूतस्य [तस्मात् तृषाभिभूतस्य em.] दीक्षाहोमं न कारयेत् ।
हविष्यभोजनं कृत्वा घृतक्षीरपरिप्लुतम् ।
वायसं [पायसं em.] वा स भुक्त्वा तु ततो दीक्षां समाचरेत् ।

[379] The Cintyaviśva and the Kāraṇāgama give the procedure of feeding the caru, pañcagavya, etc. accompanied by ācamana in the middle, the measurements of the tooth-brush and the mantra to be recited while giving it.

[380] According to the Cintyaviśva the disciple who is going to receive naiṣṭhikīdīkṣā sleeps on a bed of bhasma putting his head southwards while the receiver of bhautikīdīkṣā does so on a bed of darbha grass with his head towards east reciting hṛdayamantra. Their śikhā is protected by the astramantra.

[381] हिलिहिलीं शूलरापानये स्वाहा नमः
ओं नमः शम्भो त्रिणेत्राय पिङ्गलाय महात्मने ।
वामाय शम्भुरूपाय स्वप्नाधिपतये नमः । is given in addition in the Cintyaviśva.

[382] The Kālottara adds that nine kalaśa-s with cover (sāpidhāna), kūrca and encircled with threads should be placed in that place inside of which nine gems (navaratna) are kept.

[383] The Kālottara says, दहन् (?) शय्यासमारूढः शिवध्यानपरायणः ।

- Purification of nivṛttikalā (nivṛttikalā)

In the morning after the disciple has removed the auspicious cord and has done the obligatory rites such as the bath and the two modes of sandhyā worship (vaidika and śaiva) the guru performs the pacificatory rites (śānti) if the disciple has dreamt inauspicious dreams in the previous night.[384] One hundred oblations with ghee, dūrvā grass, honey and milk are given. If the dream is an auspicious one the dīkṣā rites can be resumed straight away. Śiva is worshipped either in the sthaṇḍila or in the maṇḍala and antarbali is offered between the kumbha and the sthaṇḍila. Coming out to make the disciple enter the yāgamaṇḍapa the ācārya ties the cord of bondage (pāśacūtra) again as before and obtains the permission from Śiva. With the knowledge of the entire adhvā-s as pervading (?) the body of the disciple, the fire, the maṇḍala and the kumbha and conceiving that the disciple will reach beyond the adhvā-s (parādhvano'pi prāpaka) oblations are given in the fire. The nivṛttikalā is visualized in the cord below the knee and the tattva, bhuvana, mantra, pada, varṇa that are pervaded by the nivṛttikalā are worshipped. Then gently striking that part of the cord with flower the nivṛttikalā is drawn with aṅkuśamudrā and pūraka, collected with saṃhāramudrā and kumbhaka and is united with the śakti the fundamental support (ādhārarūpiṇī) present in the kuṇḍa by udbhavamudrā and recaka. The three bondages – mala, karma and māyā – are visualized as the basic support and the cause of agency and enjoyership (bhoktṛtva) and the instruments of experience, the physical body, etc. (bhogaśarīrādijanaka). Brahma is invoked, worshipped and with a request that he be present for the ceremony of dīkṣā that is being performed. In that kalā all the infinite number of births possible beginning from plants are thought of and Vāgīśvarī who pervades it and Vāgīśvara the controller are visualized and worshipped. Then through recaka the ācārya enters the body of the disciple, collects his self, leads it upto dvādaśānta and visualizes as a tiny drop of water at the tip of a grass, collects it by saṃhāramudrā and makes it enter in his own heart. There reciting the mūlamantra he leads the self upto his own dvādaśānta after leaving Brahmā and other Kāraṇeśvara-s one by one and brings the self out. The union of the parents is then conceived and the guru prays, "Oh Lord! Make this self be born in many births simultaneously (yugapat)" accompanied by three oblations. Then the self that is visualized to have been born in many births is further thought to have grown up and for its experience of worldly enjoyments it is thought to have performed the acts of public utility such as digging the well, pond and to be enjoying the fruits of those acts which in turn engender many more births. The ācārya also prays to Śiva so that the self of the disciple undergoes many experiences due to all its previous karma-s and he also prays that the self be granted full satisfaction (paramaprītiyoga) in all these enjoyments. A prayer for the bondage of māyā to fructify is also done along with oblations. Though karma, the cause of all the experiences, is thus conceived to have been enjoyed fully separate oblations are offered with hṛdayamantra so that the karma-s do not produce any further results. Finally to completely conceal any trace of the effect of mala in the form of attachment towards agency of enjoyment (bhoktṛtva) or towards the objects of enjoyment ten oblations with the mūlamantra accompanied by the pāśupatamantra are given and the self is conceived to be fully separated from the bondage of mala. To purify the subtle body (puryaṣṭaka) oblations are offered thrice and Brahmā is discharged with a prayer. Then with the knife consecrated by seven repetions of the astramantra (saptadhāstrajaptayā) the portion of the cord representing the nivṛttikalā is cut with the recitation of the mantra *"nivṛttikalāpāśāya huṃ phaṭ"*. The cut portion of the cord is made into a round (vartulīkṛtya), held in the sruk filled with ghee and is burnt in the fire with the same mantra. In the case of sabījadīkṣā Brahmā is invoked and worshipped with a prayer that He (Brahmā) may help the self in reaching the rank of Śiva.

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[384] Knowing the objects actually seen in the dream is considered to be very important. Āgama-s such as the Cintyaviśva give a detailed list of the objects such as elephant, bull, places full of creepers (kuñja), climbing on an elephant (gajādyārohaṇa), wearing of white cloth, Brahmin well versed in the veda-s, prostitute, etc. as auspicious ones; taking oil bath (tailābhyaṅga), cutting of one's limbs, covering oneself with new cloth, seeing a widow, getting hurt by buffalo, etc. are the bad ones. The Kālottara speaks about different periods within which the dreams come true depending upon the part of night when they are seen; if the dream is seen in the first yāma of the night it materializes in three years; if in the second yāma, it does so in two years, etc. If it is seen just before dawn it comes true in twelve days, in the brāhmamuhūrta within fifteen days and in the period of early sunrise (aruṇodaya) it comes true in seven days.

The entire sequence of the rite as explained above is repeated in the case of pratiṣṭhākalā also.

The self is now conceived to be at the beginning of the pure tattva-s after the hold of all the impure tattva-s under nivṛttikalā is fully removed by the foregone rite. Finally the self of the form of Rudra (raudrātmā) and resembling that part of the moon just released from the mouth of Rāhu after the eclipse (rāhumuktaikadeśacandrabimbasadṛśa) is taken from the fire, led to dvādaśānta as before and all the rites are repeated ending with final oblation (pūrṇāhuti).

The detailed procedure of purification of all the tattva-s, bhuvana, mantra, pada and varṇa and the subsequent rite of cutting the bondages pervaded by each one of them are treated which, for the most part, resemble those of the nivṛttikalā as seen above. It is prayed that all the possible experiences and enjoyments in so many births are undergone so that no trace of karma in that kalā remains.

- Vidyākalāśuddhi

As the Cintyaviśvasādākhyāgama says the sequence of the rites is the same as described above. The mantra for the pratiṣṭhākalā is short while that of the vidyākalā is long and Rudra is invoked and prayed.

- Śāntikalāśuddhi

It is done following the same procedure and Īśvara is invoked and worshipped and prayed as usual.

- Śāntyatītakalāśuddhi

The same rites as before are performed and pūrṇāhuti is done if it is a nirbījadīkṣā. Special invocations of the lords of pāśa (pāśādhipa) and oblations are done if the disciple is not capable of performing the obligatory samaya rites (samayācārāśaktau). The parents – Vāgīśvara and Vāgīśvarī – are worshipped and discharged with a prayer for excuse.

- Cutting of the hair at the crown (śikhācheda)

Nirvāṇadīkṣā is of two kinds – lokadharmiṇī and śivadharmiṇī. In the first kind there is no śikhācheda. First the śāntyatītakalā is united with śaktitattva, all the tattva-s upto māyātattva belonging to the ātmatattva are invoked and one hundred and eight oblations with the mūlamantra are given in order to make good any omission in the performance of the rite. Then the tattva-s upto the level of Sadāśiva which belong to the vidyātattva are invoked and worshipped along with oblations with the mūlamantra uttered in low voice (upāṃśu uccāraṇa). Then all the tattva-s upto śaktitattva belonging to the śivatattva are worshipped. In order that the power of veiling (tirodhānaśakti) of the supreme power (Śakti) does not function anymore another one hundred and eight oblations with the mūlamantra are done. Then the knife (kartarī) that represents the power of knowledge (jñānaśakti)[385] is consecrated with the śikhāmantra repeated seven times and with that the hair measuring twelve aṅgula-s at the crown of the disciple which represents the power of obscuration (rodhaśakti) is cut, rolled up, mixed with honey and ghee, taken in the sruk and is given as an oblation in the fire uttering the mūlamantra. The ācārya and the disciple come out and take bath. The sruk and sruva are also cleaned and purified. The ācārya enters the yāgaśāla and states before Śiva "Oh Lord ! by your grace the purification of the adhvā-s and the śikhācheda have been well done. Now I am going to join him with Śiva". After getting the permission he calls the disciple with a joyful mood, takes him before the fire holding the arghya in his hands. Sakalīkaraṇa and prokṣaṇa are done for the disciple and he is united with Śiva and he remains fully absorbed in Śiva while other ācārya-s prepare the pūrṇāhuti. The ācārya in full possession of all the kalā-s such as indhikā, dīpikā, etc. of binduśakti and nāda and doing kumbhaka and recaka with his body straight unites the self of the disciple resembling a pure crystal (śuddhasphaṭika) into that of his own and then meditating the suṣumnānāḍī and by kumbhaka and abandoning Brahmā and other Kāraṇeśvara-s unites the disciple's self with Śiva. The sruk and the sruva are conceived to be of the form of five kalā-s. The disciple should visualize himself to have been merged with the supreme bliss at the dvādaśānta which is the śāntyatītakalā residing beyond seven viṣūva-s (saptaviṣuva)[386] which he learns from his guru. Nigamajñāna here explains the method of uttering the mūlamantra and its pervasion from the mūlādhāra upto dvādaśānta detailing the pervasion of each level such as ardhacandra, nirodhi, etc. that lie in between which the disciple performs there and he visualizes himself to be merged with pure existence (kaivalya) and bliss which is Śiva. In order that he attains all the six divine qualities of Śiva (ṣāḍguṇya) oblations are done[387] and these six qualities are united in the body of the disciple. Then the disciple's self is seen with the saṃhāramudrā as an effulgent sun and it is brought to the heart of the ācārya and through recaka and udbavamudrā joined with the heart of the disciple so that it may enjoy the fruits of those karma-s that have given birth to the present embodied state (prārabdhakarma). If the disciple is very tired due to severity of the descent of grace (tīvraśaktipāta) a few arghya drops may be put on his head. The ācārya standing on the right side of Śiva and placing the disciple on the maṇḍala prays to Śiva that the disciple now initiated will, in future, be completely devoted to Śiva, the fire and the guru and will perform all his obligatory rites without any break (avyucchinnakriyāniṣṭha), prostrates himself before Śiva and utters benedictory words (āśīḥ). He then worships Śiva in the fire, gives one hundred oblations as atonement (prāyaścitta), offers the cooked foods, betel leaves, fruits, etc. offers aṣṭapuṣpa, argya and discharges Śiva (visarjana) and then offers antarbali and bahirbali. He worships Śiva in the maṇḍala with aṣṭapuṣpa and offers all the fruits of the rites that have been performed to Śiva and collects Śiva in the kumbha and prays for pardon.

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[385] The Jñānaratnāvalī states : कर्तरी ज्ञानशक्तिः स्यात् तया पाशं छिनत्त्यसौ ।

[386] The Cintyaviśva gives the list of seven viṣuva-s.

[387] ओं हां आत्मन् सर्वज्ञो भव स्वाहा । ओं हिं हिं परितृप्तो भव स्वाहा । ओं हाम् आत्मन् अनादिबोधो भव स्वाहा,
ओं हैं आत्मन् स्वतन्त्रो भव स्वाहा । ओं हौं आत्मन् अलुप्तशक्तिर्भव स्वाहा । ओं हिं आत्मन् अनन्तशक्तिर्भव स्वाहा ।

Caṇḍa is worshipped in a semi-circle maṇḍala[388] or on praṇavāsana as is done daily before his place. The Kālottara also specifies that the disciple seated before Caṇḍa is taught the conducts and duties (ṣamayācāra) which he has to follow regularly. After the fire has been discharged and bali for the Lokapāla-s have been offered the final sacrificial ablution (avabhṛtha) is done for the disciple.

On a yogapīṭha measuring thirty six aṅgula the form (mūrti) of Sadāśiva is invoked who is the Guru and worshipped with all the brahma and the aṅga-s. Then the ācārya is worshipped with all offerings such as the crown (makuṭa), ear rings (kuṇḍala) and other household articles (gṛhopakaraṇa) reciting the Īśānamantra.[389]

Thus initiated into the nirvāṇadīkṣā the disciple is now qualified to produce another guru and to worship for the sake of others (parārthaliṅgapūjā).

• Ācāryābhiṣekavidhi

1. Qualifications: According to the Mṛgendrāgama he who is well versed in the āgama-s is qualified to become an ācārya.[390] Also, according to the Mṛgendrāgama, the disciple is expected to possess certain very important spiritual qualities such as compassion (dayā), generosity (audārya), control

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[388] The Mṛgendrāgama specifies the measurements of the maṇḍala. According to the Kālottarāgama performance of worship to Caṇḍa (caṇḍayāga) bestows freedom from all disease (nirvyādhi) and trouble (nirupadrava).

[389] The Cintyaviśva describes the essential greatness of the grace of guru as the *sine qua non* for any attainment by the disciple such as jñāna, etc. which are obtained by serving one's guru continuously in a steadfast attitude.

[390] त्रिपदार्थं चतुष्पादं भुक्तिमुक्तिफलप्रदम् ।
संहितां यो विजानाति शिष्योऽसौ सेकमर्हति ।

of senses (dama), steadfast devotion (śraddhā), etc. He who is thus anointed as ācārya becomes qualified to install śivaliṅga. Nigamajñāna adds on the basis of the Kālottara, that he becomes qualified only to perform the installation of a movable liṅga (calaliṅga) and not an immobile one (sthiraliṅga).[391] If the disciple wants the nirvāṇadīkṣā as well as the ācāryābhiṣeka at the same time first the nirvāṇadīkṣā rites should be done and as the kalaśa, etc. that are utilized belong to Caṇḍa they should be abandoned and the rites of ācāryābhiṣeka should be commenced with puṇyāha by installing new kalaśa-s.

2. The maṇḍapa for this rite may be constructed in a monastery or in a temple or in the house of the guru or the disciple. The maṇḍapa is to be decorated as usual with garlands of darbha grass and flowers, etc.[392] The anantavijayamaṇḍala is to be drawn on the altar for which the Svāyambhuvāgama gives the details.[393] Nigamajñāna also refers to the procedure given in the Mataṅgapārameśvarāgama which is also accepted by the author of Siddhāntasārāvali whom Nigamajñāna mentions reverentially as ācārya.

3. Kalaśasthāpana: The Kāraṇāgama, Santānasaṃhitā, etc. prescribe one thousand kalaśa-s.[394] The Vīratantra[395] prescribes eight kalaśa-s in which the eight Vidyeśvara-s are invoked. At the centre śivakumbha and vardhanī are placed. Nigamajñāna says that placing vardhanī is in the case of the rite which is performed to obtain all worldly prosperities (bhūtikāmaviṣaya). He also mentions another simplified (?) procedure, anukalpa, which speaks about the number of kalaśa-s, etc. to be installed in the case of a poor

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[391] The Cintyaviśva and Kriyāsārapaddhati warn that if an unqualified disciple has been given ācāryābhiṣeka both the ācārya and the disciple go to hell. If a disciple who has been initiated into nirvāṇadīkṣā does not follow the rules and does not perform the obligatory rituals is given ācāryābhiṣeka he has to be given the nirvāṇadīkṣā again and then the ācāryābhiṣeka should be done.

[392] The Cintyaviśva, Raurava, Kāmika give the details of decorations and measurements of altar, etc

[393] Th Ṣaṭsāhasrikakālottara on the other hand prescribes the navanābhamaṇḍala for which it gives the details of measurements and the procedue of drawing.

[394] But they also state that one hundred and eight or fifty kalaśa-s also will do.

[395] The Vīratantra gives a detailed procedure of installing the kalaśa-s, holy rivers (navasindhu), nine holy flowers, nine grains, nine medicinal herbs, gems, etc. to be placed in those kalaśa-s. The nine flowers are:

पङ्कजं चन्दनं चैव कुमुदं नीलमुत्पलम् ।
पाटलं करवीरं च रक्तं चोत्पलमेव च ।
नन्द्यावर्तं च व्याघातं नवपुष्पमिहोच्यते। ।

disciple who cannot afford many kalaśa-s, gems. etc.[396] The Mṛgendrāgama and the Cintyaviśva give the procedure of invoking the five brahma-s (pañcabrahma), eight Vidyeśvara-s, the medicinal herbs, nine grains (bīja), etc. Interestingly the Niśvāsāgama even prescribes only one kalaśa and it continues, that, if that is also not affordable the abhiṣeka can be performed by the leaf of a sacrificial tree (brahmapatrapuṭa).

The aṅkurārpaṇa is done on the previous day. The ācārya decorated with the five ornaments (pañjcāṅgabhūṣaṇa) worships the dvārapāla-s at the entrance of the maṇḍapa, enters inside and does the worship of the maṇḍaleśvara. The Svāyambhuvāgama gives the details for invoking the deities in the petals, pericarp, etc. of the anantavijayamaṇḍala. The Ṣaṭsāhasrikāgama gives a brief procedure for worshipping different deities in the navanābhamaṇḍala.

The fire worship is then done upto the rite of mantratarpaṇa as well as the pacificatory rites to ward off any ill effect due to non-conformity with time and place (deśakāladoṣa). The ācārya then prays to Śiva, "Oh Lord ! only due to your command this rite of dīkṣā has been commenced by me. By your command I am going to give the yoga to my disciple who has come to me." Having thus obtained the permission he makes the disciple enter and makes him do the worship of Śiva. After tying the auspicious cord (pratisara) the disciple is ordered to sleep on a bed made of darbha grass on a sthaṇḍila and covered with a new white cloth. He sleeps after reciting the śivamantra for one hundred times.

The next day the disciple gets ready after the performance of his daily rites. The ācārya performs homa for hundred and eight times with the astramantra in order to ward of any bad effect due to the bad dreams dreamt by the disciple in the previous night. After the preliminary rites such as the maṇḍapapūjā, etc. kalaśa-s are placed on the altar containing the different holy substances as mentioned before and they are worshipped. Next to that bhadrapīṭha or siṃhāsana is placed for the disciple if he is a brahmin wherein all the tattva-s upto the vidyātattva are invoked and is covered with a new white cloth. The disciple is made to sit on it facing east and the abhiṣeka is done for him. If he is a kṣatriya or a vaiśya he faces south while he belonging to the śūdra varṇa faces west.[397] A paste made of mixing the clay taken from the roots of trees such as peepul, (aśvattha), banyan (vaṭa), etc. with the cow's urine is applied on the disciple's body reciting sadyojātamanatra and then wiped away with water, holy ash (bhasma) and other substances. While doing the abhiṣeka the ācārya visualizes that the disciple is fully drenched by the nectar in the form of the water that is poured as flowing from Śiva's śakti at the highest level.[398] After that the disciple wears a new cloth and decorates himself with sandal paste, bhasma and flower garlands.[399] He thinks himself to be Śiva (śivo'ham) always. The ācārya after decorating the disciple worships him by offering lamps (ārātrika), etc. and rice balls mixed with turmeric are scattered on all directions. Yellow pigment (rocanā), dūrvā grass, flowers, curd, pāyasa, etc. are offered to him. The ācārya holding the right hand of the disciple comes in the pradakṣiṇa mode and enters the yāgaaṇḍapa where the disciple is seated on a praṇavāsana in the western direction. A conch is filled with water, gems, grains and aromatic substances, the five kalā-s beginning from nivṛtti, mūlamantra, the five brahma-s (pañcabrahma) and the aṅga-s are invoked. The seven guru-s of the śaivasiddhānta tradition beginning from Sadāśiva are worshipped on a lotus as well as one's own guru. The disciple falls at the feet of the guru, offers his entire body, wealth and life to him. The ācārya places his right foot on the disciple's head and also places his hand (śivahasta) on the disciple. He utters the śivamantra in his right ear while the disciple stands with folded hands.

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[396] The Kāraṇāgama states that,
दरिद्राणां तु सर्वेषां यथालाभघटं भवेत् ।
पञ्चविंशतिभिः कृत्वा अथवा नवपञ्चकैः ।
The Sarvajñānottarāgama also speaks about five kalaśa-s.

- Giving the authority (adhikāradāna)

After a prayer to Śiva that the disciple who has just been given the consecration (ācāryābhiṣeka) by His grace may be given the authority to do dīkṣā with His permission. Accordingly the disciple is given the insignia of authority such as the turban (uṣṇīṣa), etc. The Kāmikāgama gives a list of items that are part of his insignia.[400]

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[397] Or, all of them may face north-east. The Mṛgendra and the Kāmika prescribe that all may face north. The Jñānaratnāvali states that if the disciple desires worldly enjoyments (bhukti) he should face east and if he desires liberation (mukti) he should face north.

[398] The Kālottara prescribes that the abhiṣeka may be accompanied by auspicious sounds and singing of hymns by brahmins and the performance of dance. Interestingly it says that śaiva, pāśupata, mahāvrata, bauddha, and other heretics (pāṣaṇḍī) be also announced about the occasion. The Rauravāgama gives a list of musical instruments such as conch (śaṅkha), horn (śṛṅga), vīṇā, flute (veṇu), etc. to be played on that occasion.

[399] The Rauravāgama says that he can wear sacred thread made of gold or of silver.

[400] करणीं कर्तरीं तद्वत् घटिका स्रुक्स्रुवौ पुनः ।

The Suprabheda states that these insignia should be given even to poor disciple and if it is not affordable one should make these items in darbha grass and present them to the disciple. Nigamajñāna says that the items to be avoided in the presence of the guru are mentioned in detail in his Samayācārapaddhati (which seems not available now) to which he asks the readers refer. For the objection mentioned in the Kāraṇāgama that upavīta and upper garment (uttarīya) are prohibited for women and the śūdra-s Nigamajñāna answers that the prohibition applies only to Veda and the vedamantra and not to āgamamantra-s. For, the Kāmika clearly states that the brahmamantra-s such as the Tatpuruṣa, Aghora, etc. should be recited while wearing the upavīta by men of brahmin and other varṇa-s.[401]

Then the guru instructs him on the daily conducts and observances. From this day he is eligible to do dīkṣā and to expound the āgama-s after due examination of the new disciples[402] and he should show his grace on all persons belonging to the four āśrama-s. The guru further says that the authority that has been transferred to the disciple should be transferred [in turn] by him to another worthy disciple. The disciple replies yes and receives the command on his head. After that the guru is advised to practise yoga either in a forest or in a secluded place. If the transfer of authority is only temporary (sāpekṣa) and if the guru wants to take it off he can do so by giving oblations for one thousand times of the śivamantra. After praying to Śiva the guru takes the disciple to the presence of the fire and performs five oblations of the saṃhitāmantra, kalāmantra etc. He prays to the tattva-s

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दर्भं च पुस्तकान्यक्षसूत्रान्मकुटकुण्डलः ।
पादुकं चामरं छत्रं हस्त्यश्वं शिबिकादिकम् ।
Some royal insignia are also given to the disciple:
राजाङ्कमन्यत् तत्काले दद्यात् श्रद्धासमन्वितः । The Cintyaviśva states that the turban, crown (makuṭa), umbrella (chatra), sandals (pādukā) and the chowrie (cāmara) are given to the naiṣṭhikācārya. The Kālottara prescribes that along with two sacred cords (upavīta) he should wear daily the upper garment (uttarīya) also. According to the Sarvajñānottara the disciple should not wear the turban, etc. in the presence of the guru. He should not also teach or expound the āgama-s in the presence of his guru.

[401] पुरुषाघोरवामाजा मन्त्रा विप्रादिषु क्रमात् ।
स्वस्वजात्युक्तमन्त्रेण धारयन् [धारयेत् em.] तदुपवीतकम् ।

[402] The Suprabheda says that worship of Śiva, japa, etc. should be done as much as possible and it gives much emphasize to the expounding of the āgama-s. The Niśvāsa prescribes that while giving the adhikāra the guru presents before the disciple his own instruments (karaṇī), sruk, sruva also.
शिवार्चनादिकार्यं च जपध्यानं च शक्तितः*
व्याख्यामाग्रहः [व्याख्यायामाग्रहः em.] कार्यमेवमेवं तु सर्वदा*

beginning from bhuvana to the kalā-s that they may be within the reach of the disciple [when he performs the dīkṣā to anther]. The disciple then prostrates before kumbha, fire and the guru by offering flowers. He is then given a name and a gotra in the presence of Śiva.[403] His duties such as expounding the āgama-s to worthy disciples and giving them dīkṣā, etc. are explained. According to the Rauravāgama the guru tells him that he should perform those rites beginning from ploughing the field and ending with installation [of the liṅga and the deities] (karṣaṇādipratiṣṭhānta), those beginning from installation and ending with the festival (pratiṣṭhādyutsavānta) and those beginning from festival and ending with expiatory rites (utsavādiprāyaścittānta). The disciple says yes and then the pūrṇāhuti and expiatory rites are performed. After the fire is discharged the disciple presents gifts (dakṣiṇā) to the guru consisting of gold ornaments and new clothes as much as possible. He should avoid any deceit or dishonesty by showing of his wealth (vittaśāṭhya).[404] The Santānāgama prescribes that the disciple should feed all brahmins, śaiva-s and women and present them with new clothes, etc.

- Ācāryavrata

For three fortnights the newly initiated disciple observes ācāryavrata which is considered to be the best of all the vrata-s (sarvavratottama). The Svāyambhuvāgama deals with this rite in detail. During that period he eats only in the night, takes pañcagavya for three days at the beginning and at the end, lives only on rice cooked in milk (caru), performs japa regularly and homa with sacrificial firewoods (samidh) or paddy or ghee or ghee mixed with sesame or curd or yava. At the end he worships Śiva in the anantavijayamaṇḍala and performs abhiṣeka for himself as done in the ācāryābhiṣeka rite with one kalaśa.

Sādhakābhiṣeka

According to the Sarvajñānottara the ācārya and the sādhaka are of the same auspicious qualities. After completing their studies the rites of initiation for the guru and the sādhaka should be done.[405] The special characteristics and qualifications of a sādhaka are enumerated in the Niśvāsottara.[406] He is considered to be the knower of the subjects treated in all the four pāda-s of the āgama-s.

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[403] According to the Kāmika there is no gotra for the śūdra-s.

[404] It is alo interesting to note that the text Śivadharma also very often warns against this bad quality of vittaśāṭhya.

[405] आचार्यः साधकश्चैव द्वावेतौ तुल्यमङ्गलौ ।
समाप्तविद्यौ कर्तव्यौ गुरुः साधक एव च ।

Most of the preliminary rites are as described in the case of ācāryābhiṣeka. Śiva is worshipped in the navanābhamaṇḍala. The sādhaka is purified upto the śāntikalā, Sadāśiva is worshipped and the self of the disciple is united with śakti and the eight mantra-s of the eight śakti-s beginning from aṇimā, etc. In the pūrṇāhuti his self is united with the deity represented by the mantra to be accomplished (sādhyamantra) as desired by him and with those enjoyments to be experienced in those worlds and the sādhaka (naiṣṭhika) is bestowed with the eight divine attributes (aṣṭaguṇa). According to Niśvāsottara abhiṣeka is performed with eight or fifteen kalaśa-s. If five kumbha-s are to be used five kalā-s beginning from nivṛtti are invoked in each one of them, worshipped with the sādhyamantra and the japa of the mūlamantra is done for one hundred and eight times. Then nyāsa of the sādhyamantra is done on the disciple seated on the bhadrapīṭha, water from the three kumbha-s – nivṛtti, pratiṣṭhā and vidyā – are poured on him, then that of the śāntyatīta kumbha and finally the śāntikumbha is poured reciting the eight siddhi-s such as the aṇimā, etc. and the sādhyamantra along with recaka and the performance of udbhavamudrā.[407] The disciple (sādhaka) is given all the insignia such as the turban except the knife (kartarī), and the authority (adhikāra). Sādhyamantra is given to him by doing recaka and the udbhavamudrā and he receives it in his heart with pūraka. The sādhyamantra-s are worshipped in the centre of the navanābhamaṇḍala.

- Sādhakavrata

The observance of this vrata is done mostly in a holy place[408] in the presence of a maṇḍala or a liṅga.

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[406] स एवं मन्त्रकल्पज्ञो मन्त्रतन्त्रविधानवित् ।
जपयोगविधानज्ञस्तत्त्वस्यास्य विधानवित् ।
सर्वज्ञश्च कृतज्ञश्च शौचाचारसमन्वितः ।

[407] These details are given in the Cintyaviśva.

[408] The Jñānaratnāvalī prescribes holy places such as Śrīśaila, river banks, flower gardens, a place where many devotees of Śiva (māheśvara) live for the practice of this vrata. Hermitages of Buddhists or a place full of diseased persons and agnostics (nāstika) should be avoided. Liṅga-s accompanied by Umāmaheśvara, Skanda, Kṣetrapāla should be avoided; in the same way the presence of one-hundred liṅga (śataliṅga) or one-thousand liṅga (sahasraliṅga) should also be avoided according to this text.

With the permission of the guru the sādhaka starts worshipping and propitiating (ārādhana) the mantra-s on an auspicious day. To accomplish the siddhi-s such as the aṇimā he performs homa for one thousand or hundred times with pāyasa.[409] The Cintyaviśva states that by fully following the teachings of the āgama-s and the tradition and by the teachings of the guru he attains all siddhi-s. According to the Kālottarāgama he has to do the japa of the śivamantra, brahmamantra and the ṣaḍaṅgamantra in the Śiva temple and also do the fire-worship. Controlling his senses he should follow this rule for one year.

Astrābhiṣeka

Nigamajñāna fully follows the text of Cintyaviśva for this and other ensuing rites and he quotes almost the entire chapters from the text.

This rite, according to the Cintyaviśva, can be done for women, for those who have been given capital punishments (vadhya), women that have just delivered the baby or whose baby is dead, for kings who have been denied their enjoyments or tormented by enemies. This rite brings about prosperity, victory over the enemies and all other auspicious benefits. The Sārdhatriśatikālottarāgama prescribes that the rite is done on a sthaṇḍila where a lotus is drawn with powders in the north-east side and well purified on which a kumbha is placed and worshipped. The Cintyaviśva prescribes that on the eight-petalled lotus the pāśupatāstra is invoked, worshipped and the aṣṭatriṃśatkalānyāsa is done. The mahāpāśupatamantra consisting the praṇava, śrīkaṇṭha and śakramantra-s is recited of which the derivation is explained by Nigamajñāna. The pāśupatāstra is worshipped along with its aṅga and āyudha. Fire oblations are done either in a round kuṇḍa or on the sthaṇḍila with three ingredients called collectively trimadhu for one hundred and eight times. The water kalaśa consecrated by the japa of the astramantra for one hundred and eight times is poured on the disciple accompanied by vedic recitations and music.

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[409] The Svāyambhuvāgama prescribes many ingredients such as ghee, milk, honey mixed with ghee, śrīphala, etc. The Ṣaṭsāhasrikāgama prescribes homa for fifty thousand times by which the sādhaka becomes equal to Rudra. He also gets the power to bless and punish (nigrahānugraha).

Ātmadīkṣā[410]

According to the Kāmikāgama this dīkṣā is done by oneself for one's own self when he gives dīkṣā to śūdra-s.[411] The procedure is explained in the Rauravāgama. As before Śiva is to be worshipped and fire worship is to be done reciting the vaṣaṭmantra. Entering into the maṇḍala is done by reciting vauṣaṭ. The vyomavyāpipadamantra is also recited sometimes in parts.[412] As an expiation recitation of the Aghoramantra for five lakh times is recommended.

Śaivasaṃnyāsavidhi

Nigamajñāna states that he is only briefly explaining the procedure as it has been elaborately dealt by the ācārya in the Śaivasaṃnyāsadīpikā. According to the Kālottara the disciple after getting the ācāryābhiṣeka may be given the saṃnyāsadīkṣā if he has intense detachment (vairāgya). The Cintyaviśva divides śaiva monks into three kinds: he who just worships the momentary liṅga (kṣaṇikaliṅga) with intense devotion, who does not carry the stick nor the water vessel (kamaṇḍalu) he who does not have any disciple and does not speak the Sanskrit language is called tapasvī. He lives in a forest or in a secluded place or below the tree and lives on any type of food offered. For the other two types, the vidvān and the yati, there are four important duties such as study, teaching, hearing the scriptures and reflecting upon them (cintana). The actual rite consists among other things, of drawing five lotuses and worshipping Īśāna, etc. in the central one. The guru deeply looks the disciple from head to foot with the divine look (divyadṛṣṭyā), performs the saṃhāranyāsa on him and makes him remove the sacred cord (upavīta). He is either made to wear matted hair or only śikhā or fully shaven. He recites for five times the mantra "I have renounced my mother, father, son, sacred cord and wife except Śiva".[413] The guru gives him the loin cloth (kaupīna) and the saffron cloth reciting the sadyomantra, bamboo stick with astramantra and holy-ash container (bhūtikośa) with śivamantra, etc. He is also given a bāṇaliṅga and a book of śaiva scripture (śivajñāna) which he has to study till he comprehends it and the knowledge of Śiva dawns on him. The disciple is also given a name and at the end he is made to prostrate the guru.

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[410] The chapters beginning from ātmadīkṣā and up to ekatattvadīkṣā are not found in the IFP Transcript T. 153 but are found only in T. 372.

[411] According to the Rauravāgama even an ācārya eats the nirmālya he should get this dīkṣā done.

[412] The text cited by Nigamajñāna here is very corrupt and the explanation is very short. Therefore, the analysis of this portion of the Dīkṣādarśa is only provisional. The Jñānaratnāvali seems to warn that one has to perform this rite with the guidance of the son or the brother of one's guru if the guru is not available and not with anybody else.

[413] मातरं पितरं पुत्रं कलत्रमुपवीतकम् ।
शिवं विहाय सञ्च [सर्वं च em.] संन्यस्तमिहतान्मया ।

Yogadīkṣā

As explained by the Cintyaviśva this dīkṣā confers union with Śiva, destroys all unreal existents and illumines the existent and it is called sahamārga.[414] He who has an intense longing for attaining Śiva should be given this dīkṣā.[415] All the preliminary rites such as maṇḍala, maṇḍapa, agnikārya, etc. are to be done as before. Vāgīśvara and Vāgīśvarī are then worshipped followed by the performance of sacraments such as the garbhādhāna for the disciple's self. Ten nāḍī-s beginning from iḍā and ending with śaṅkhinī and fourteen prāṇa-s beginning from prāṇa and ending with prapañcaka are visualized. Among the ten nāḍī-s three are very important, and among the three the suṣumnā is the most important inside which runs the brahmanāḍī that has its course from the mūlādhāra at the base of the spinal column upto the brahmarandhra at the top. On its path lie nine centres (ādhāra) beginning from the anus (guda) and ending with the brahmarandhra. The mūlādhāra of the form of a four petalled lotus is visualized and in this way all the centres and the Kāraṇeśvara-s such as Brahmā, three śakti-s, Icchā, Jñāna and Kriyā, Sūrya, Soma and Agni, etc. At the centre of the Icchāśakti Śiva who is of the form of bliss is visualized and the entire body of the disciple is visualized to be drenched by that nectar flowing from there. Each of the centres beginning from the mūlādhāra is visualized and the form of the mantra is also visualised to be a brilliant flame. Five cords beginning from śikhā whose names are bindukānta, hṛdānta, nābhyanta, viṣṇudehaka and brahmadeśagata are placed where the tattva-s are laid and purified by prokṣaṇa, tāḍana, etc. with the astramantra. Through recaka the self of the disciple is entered and led upto ajapā. The self of the disciple is dragged and kept within that of the ācārya and the sacramentary rites such as the garbhādhāna are performed. After discharging Vāgīśvara and Vāgīśvarī Brahmā is invoked and worshipped. Nyāsa of the twenty tattva-s is done with oblation for each and Brahmā is offered the brahmaśulka (an offering ?). The cord from the face (mukhasūtra) is removed and offered as oblation. Then Viṣṇu is invoked as before and all the rites are done again with a prayer that Viṣṇu be propitious to the disciple. The hṛdantasūtra is then removed and offered as oblation. Rudra is invoked in the nābhisūtra and the rites are repeated. In all these cords the tattva-s such as niyati, kāla, etc are also invoked. In this way Sadāśiva is worshipped the self of the disciple is now visualized to be pure effulgence. Reciting the praṇavamantra along with haṃsamantra it is united in the mūlādhāra. All the centres beginning from mūlādhāra upto dvādaśānta are touched with the tip of darbha grass reciting the same mantra. Abhiṣeka is performed to the disciple and he is asked to visualize himself to be Śiva (śivo'ham) and he is given the yoga cloth (yogapaṭṭa) that is thrown over the back and the knees during meditation.

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[414] The Cintyaviśva interprets yoga as derived from the verbal root 'yujir' meaning union which is union with Śiva. The same interpretation is followed by Aghoraśiva in his commentary on the 1st verse of the yogapāda of the Sarvajñānottarāgama:
अत एव युजिर्योग इत्यस्माद्धातोर्योगशब्दो ज्ञेयो न तु युज समाधाविति ।
See T. Ganesan, *Sarvajnanottaragama*: Yogapada with the commentary of Aghora sivacharya, critically edited for the first time on the basis of 6 manuscripts with introduction in Tamil and English and with a Tamil translation. (in press).
The path of śivayoga is called the sahamārga and it is very much known in the tradition of Śivajñānabodha that is wide-spread in the Tamil speaking part of south India and many texts such as the Civañāṉacittiyār explain this path. For more details refer to the Tamil commentary of Nigamajñāna on the Civañāvacittiyār which will be analysed in the sequel.
Cf. चर्यामार्गं दासमार्गं पुत्रमार्गं क्रियां विदुः।
सहमार्गं योगपादं सन्मार्गं ज्ञानमेव च । (Śivajñānabodhasaṃgraha as cited in ŚPM, p. 197.)

[415] अत्यन्तशिवसम्प्राप्तिवाञ्छायुक्तमलोलुपम् ।
एवंविधगुणैर्युक्तं दीक्षयेच्छिष्यमुत्तमम् ।

Yogajñānadīkṣā

As the text of Cintyaviśva cited by Nigamajñāna is very corrupt many points such as the śāmbhavopāya treated in this chapter of Jñānayogadīkṣā are not clear. This is of three kinds: āṇava, śākta and śāmbhava and is performed on those who have had other dīkṣā-s. In this rite the prāṇa of the disciple is not pierced or entered. The construction of the maṇḍapa and drawing of the maṇḍala are done as before and there is no preparatory rite (adhivāsa) for the disciple. He is decorated with flower garlands and perfumes and he sits in the vajrāsana. The maṇḍala is worshipped in the midnight and the japa of the śivamantra and that of the śaktimantra is done. The guru conveys to the disciple whatever visualization has occurred. There is music and dance and it seems the disciple can have these at his will. He attains to the level that he does not any more feel the trouble from hunger or thirst. The eight siddhi-s, ten special knowledges (pratyaya) and eighteen types of strength are also attained by him. At the end the guru places his śivahasta on his head and the disciple is given a name, a stick, etc. The disciple offers completely his life and wealth at the feet of the guru.

• Vijñānadīkṣā

According to the Cintyaviśva, the entire chapter of which Nigamajñāna cites, as this rite involves special knowledge and as strange things manifest in this dīkṣā it is called vijñānadīkṣā.[416] It is the best among the dīkṣā-s as it does not involve any mantra or rite or meditation. It is given to one who shows intense longing for study and hearing, to serve the guru either in happiness or in misery. The intensity of his devotion towards his guru is such that he is bent upon carrying out his commands even if the sea falls on him or the river Jāhnavī (Gaṅgā) turns round or he is attacked by deadly snakes and tigers. His only guiding force is devotion and he throws away everything and all relationships belonging to him. This dīkṣā is performed at a beautiful place in a pleasing time. The guru sits in sukhāsana invoking Śiva in his right hand and Śakti in the left as all holy tīrtha-s are present in the hand of the guru followed by the offering of dhūpa and dīpa by the disciple. The fire in the mūlādhāra is visualized to be Śivāgni, the mind the sruk, intellect the sruva and the kalā-s the firewoods (samidh). All purifications are done mentally and the oblation is mentally done (jñānāhuti) through the iḍānāḍī in the mūlādhāra reciting the mantra-s such as *oṃ haṃ haiṃ saṃ hāṃ raṃ maṃ ṭhaṃ mayaso'haṃ haṃ svāhā*, etc.[417] The self of the disciple is dragged and through the brahmanāḍī it is united into the gurumaṇḍala in the top. He is visualized to be of the form of Śiva and all the tattva-s, bhuvana-s, mātṛkā-s are put in oblation in the reverse order. The guru looks at the body of the disciple viewing it as made of Śiva and Śakti. All the tattva-s are visualized to have been dissolved in Śiva in the reverse order. Śiva is visualized as the supreme, beyond all speech and mind, immeasurable, without a second, beyond duality or non-duality and blemishless. Then the guru hugs the disciple, which may cause slight trembling (kampana), sweat and horripilation (pulaka) in the disciple. He is then given a flower garland, etc. and abhiṣeka is done. A new name, monastic affiliation, gotra, tree, etc. are taught to the disciple and throughout his life he performs the jñānapūjā as described in the Vātulāgama.

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[416] दीयते तच्छिवत्वं हि क्षीयते सर्वसंशयः ।
एवं विशिष्टरूपत्वाद्विज्ञानमिति कीर्तितम् ।
मनोव्यापारमात्रेण या दीक्षा क्रियते क्रमात् ।
सा दीक्षा ज्ञानदीक्षा तु विज्ञानाख्या स [च em.] वै भवेत् ।
These verses from the Cintyaviśva are also cited by Nigamajñāna in his commentary Vilocana on the Varuṇapaddhati (Dīkṣāprakaraṇa), 22. See T. Ganesan, 2006a: *varuṇapaddhatiḥ varuṇaśivaviracitā nigamajñānadeśikaviracitavilocanākhyavyākhyāsahitā (dīkṣāprakaraṇam)*, critically edited with introduction by T. Ganesan, pub. Sri Aghorasivacharya Trust, Chennai, 2006.

[417] There are discrepancies with regard to the mantra as cited in the Cintyaviśva and in the Dīkṣādarśa and the transcript preserved in the FIP.

Rudragaṇikādīkṣā

The Kāmikāgama says that the rite of saukhyakarma consisting of dance accompanied by music should be done daily after the daily festival (nityotsava) and during special occasions such as installation and grand festival (mahotsava) and that during these rites the danseuses who are called rudragaṇikā-s are required to perform dance along with music. The same text also gives two versions of the origin of this class of women. According to the first Śiva created the divine damsels (apsaras) who were pleasing to Indra (kauśika) and the progeny of these damsels are the rudragaṇikā-s. The second version states that when Śiva was roaming in the dārukā forest taking a very bewitching form the wives of the sages were attracted to Śiva and just by His glance these women became pregnant. Their offsprings are called rudragaṇikā-s. Nigamajñāna mostly follows the Kāmikāgama for the treatment of this dīkṣā. Women between the age of five and fifty are eligible to get this dīkṣā.

The main rite consists of touching the body of these women in a special maṇḍapa from head to foot reciting the mantra *śivāya namaḥ* by a cane which has been cleaned and in which Nandī is invoked and worshipped. The woman is given a name beginning with nandi and ending with dāsa. She offers flowers to Śiva and the guru orders her that daily and during festival in the temple she has to perform dance pleasing to Śiva. After that he asks her to perform the dance called pañcapadī as described by Bharata.

Dīkṣā for the five musicians (pañcācārya)

In the house of the deśika or in their own house or in a maṇḍapa these musicians clad in white cloth and with other decorations are brought. Water from a kalaśa that has been consecrated by the pañcākṣaramantra is sprinkled on them and their heads are touched by the kūrca.[418]

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[418] After this there is lacuna in the text of Dikṣādarśa as transmitted in T. 372.

Tritattvakarmadīksā

The beginning parts of this chapter are lost. But, fortunately the analysis can be done as the portion from the Cintyaviśva, on which text this and many other chapters of the Dīkṣādarśa are based, is available. According to the Cintyaviśva (IFP. T. 8, ch. 23, p. 468) this dīkṣā forms part of re-initiation (punardīkṣā) which, again, is part of prāyaścitta that restores the qualities to the person.[419] All the preliminary rites such as worshipping Śiva in the liṅga, maṇḍala and the kumbha are done as before. A cord (śaktisūtra) is tied at the head of the disciple where the three groups of the tattva-s, ātma, vidyā and śiva, are invoked, nyāsa of the six adhvā-s is done and water from sāmānyārghya is sprinkled on his head. The guru enters the self of the disciple as before, drags it, unites in the cord and then does the mantratarpaṇa as before. In the same way for the śivatattva is also done. The rite of dīpana for all the tattva-s is done which seems to be a very important one. The cord is tied on the right shoulder of the disciple. This is part of the adhivāsana. The next day the cord is tied to the śikhā of the disciple and the ācārya looks the ātmatattva, performs worship and tarpaṇa reciting the śivamantra. Here also the ācārya enters the disciple's self, takes it up to dvādaśānta along with that of his own and unites it with the garbhanāḍī of Vāgīśvarī. To destroy all future experiences, for the purification of the paths and for the subjugation of mala and māyā Śiva is worshipped along with His aṅga. For the loosening of the bondages, of mala, karma and of tirodhāna, oblations are done with the astramantra. The cord is cut with the scissors and offered as oblation. Many rites such as invoking of Brahmā the lord of ātmatattva, Viṣṇu the lord of vidyātattva and Rudra that of the śivatattva, entering the disciple's self, taking it upto dvādaśānta and finally depositing the self in his body, sprinkling the arghya water visualizing it as drops of nectar, etc. are repeated mostly in the same pattern as done in the rite of nirvāṇadīkṣā. Finally, after the cord is fully put in the fire as oblation the ācārya takes bath and the disciple is poured with waters from the kalaśa. The disciple visualizes that he is Śiva (śivo'ham) and he is united with all the six divine attributes (ṣaḍguṇāpādana). What is more, he is now considered to be devoid of the normal worldly qualities (prapañcācāra) and endowed with those taught in the āgama-s.

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[419] प्रायश्चित्तविधाने तु पुनर्दीक्षा विधीयते ।
तेन कारणतश्चापि पूर्वोक्तगुणवर्जितः ।
पुनस्तद्गुणसिद्ध्यर्थं त्रितत्त्वस्यान्तरार्चनम् ।

Ekatattvadīkṣā

This dīkṣā is done to a disciple who possesses intense devotion and other spiritual qualities. It is also done as part of prāyaścitta or according to the discretion of the guru. In many respects it resembles the tritattvadīkṣā as in this rite also there is tying the cord from the śikhā of the disciple. In the cord all the tattva-s beginning from the kālāgni and upto śivatattva are invoked.[420] Śakti (tirodhānaśakti ?) that controls all the bondages (pāśādhiṣṭhātrikā) is also worshipped and the disciple is united with the śivatattva. As before he is shown the maṇḍala, is given a name and abhiṣeka is done to him. At the end bhūtaśuddhi is done to the disciple and he is united with the [six] divine attributes. His only duty is to satisfy his guru by completely offering his body, wealth and life.

Vratoddhāra

As explained in the Cintyaviśva the vow of brahmacarya is of two kinds: to observe throughout one's life (naiṣṭhika) and to observe for a fixed period (bhautika). In the former type the disciple lives in the house of his guru and takes that food which he gets by begging (bhikṣā). In the second one he observes the vow for a fixed period and completes the vow with the permission of the guru after informing him that he had observed the vow as much as he was capable and he would not be able to follow the rigours anymore. He completes it by worshipping the Yāgeśvara and then gets married to follow the house-holder's life.[421] The Kālottara states that this rite can be done for the followers of the pañcārtha (Lakuliśa pāśupata system), kālāmukha and other heretics (pāṣaṇḍī) where they are required to spend five or three nights and after which the rite of adhivāsa is done by the hṛdayamantra. The construction and other details relating to the yāgaśālā are described in the Kālottarāgama. A maṇḍala consisting of five lotuses is drawn as described in this text. Vajreśvara-s the visualization of whom is described in the Ṣaṭsahasrikā are to be worshipped in the maṇḍala. The guru prays to Śiva that He may be present in him so that he will perform the rite and gets the permission from Śiva. Water from the five kalaśa-s in which the five brahma-s are invoked and worshipped is poured on the disciple. The insignia of the vrata which the disciple was wearing are each given back again reciting the Aghora, Tatpuruṣa and the Īśānamantra-s. He is given two clothes not worn before (āhata) and then takes up the householder's life.

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[420] Most probably as this dīkṣā involves only the invoking of the śivatattva in the cord and not all the three (ātmatattva, vidyātattva and śivatattva) it is called ekatattvadīkṣā.

[421] यथासामर्थ्यमेतावत्कालं निर्वहितं व्रतम् ।
ममेदानीमशक्तस्य कृपया कार्यं तर्पणे (?)।
अन्ते व्रतेश्वरं यागं कृत्वोद्वाहं तु तच्चरेत् ।
गृहस्थाचरणं कुर्याद्विविधं ब्रह्मचर्यकम् ।

Liṅgoddhāra

This rite consisting of both the prāyaścitta and dīkṣā is specially done for non-śaiva-s and followers of other forms of śaivism such as the pañcārthika, kālāmukha and for heretics such as Buddhists who want to follow śaivasiddhānta religion. As the Sarvajñānottara states, first, they spend three or five nights and eight thousand oblations reciting astramantra and the mūlamantra are done. After that they are given the nirvāṇadīkṣā. For the Buddhists, as they attain the buddhitattva in the state of liberation[422] which they consider as the highest, each tattva upto the buddhitattva is worshipped. All the conducts of the earlier tradition are removed, the insignia thrown in the water reciting pāśupatamantra and the disciple is given a set of two new clothes.

For the followers of the kālāmukha and the pañcārtha traditions the rites are detailed in the Ṣaṭsāhasrikā. An eight petalled lotus is drawn, all the syllables (mātṛkā) are invoked and worshipped according to sahasrārakrama. After other oblations reciting hṛdayamantra, etc. the disciple is given dīkṣā, probably the naiṣṭhika type. By this even if he is attached towards sense objects he will not be bound by the karma.

Mṛtakadīkṣā

This dīkṣā, according to the Cintyaviśva, is done for a dead person who, while alive, could not get it due to some reason. According to the Sarvajñānottara if a person is very much devoted to his guru and possesses other spiritual qualities he can be given the mṛtakadīkṣā after his death so that his efforts for liberation do not go waste. It can also be done to one who has passed away in a different country invoking him on a small icon made of kuśa grass or wood or the sprouts of palāśa or peepul (aśvattha) tree according to the Cintyaviśva. The Sarvajñānottara prescribes that the icon is bathed in cowdung, bhasma and pañcagavya and that Vāmā, Jyeṣṭhā and

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[422] बुद्धितत्त्वे स्थिता बौद्धा जटिनो [जैना or आर्हता em.] गुणमस्तके ।

Raudrī are invoked in the heart. All the tattva-s are invoked by doing nyāsa from the head to foot. Then, beginning from foot each tattva is united in the fire and thereby with Śiva followed by oblations with milk, curd and honey. At the end after worshipping the image it is also put in fire as oblation. According to the Kālottarāgama the dead self is visualized to be residing in any state of liberation or of an ācārya. The ashes are then thrown in the Gaṅgā waters.

Funeral Rites

According to the Sarvajñānottarāgama the rite of antyeṣṭi itself is a form of prāyaścitta that absolves the dead person of any omission in his conduct of samayācāra. According to the Kāmikāgama for the ācārya, sādhaka and putraka the antyeṣṭi is performed along with the purification of tattva-s (tattvaśuddhi) while for the samayī it is done without it. Further, if the first three types of persons did not follow the obligatory rules then tattvaśuddhi should be done in the antyeṣṭi. If they have observed the obligatory rites and conducted themselves according to the scriptures then tattvaśuddhi need not be done during antyeṣṭi.[423] Nigamajñāna cites passages from the Sārdhatriśatikālottara that describe the method of leaving the body and attain supreme Śiva by yogic discipline which it calls utkrānti. According to Kāmikāgama adhvaśuddhi should accompany the antyeṣṭi for a dead person who has received only the samayadīkṣā but had cherished an intense desire to receive the higher types of dīkṣā.[424]

The Vātulāgama gives the etymology of the word antyeṣṭi: antya denotes the supreme principle and iṣṭi the yogic method of entering that principle.[425] The Kāmika explains the last rites. One performs āgneyasnāna and the nyāsa-s and the dead body is also bathed in āgneyasnāna and the body is made to be made of mantra (mantrakāya). Śiva is worshipped with aṣṭapuṣpa, the liṅga is placed on his heart and head and one prays to Śiva thus: This person who has been given dīkṣā by you is to be led to śivahood sooner after the sapiṇḍīkaraṇa rites. In his right ear saṃhitāmantra is recited.[426] According to the Kālottara if he touches the liṅga at the time when he is about to breathe his last he will definitely attain Śiva. The body is given a bath with water from many kalaśa-s[427] and decorated with many flowers and laid with its feet towards north. A sthaṇḍila is made with sand over which darbha grass is spread and on that the corpse is laid. The Rauravāgama describes the rite of cūrṇotsava[428] which mainly consists in placing a mortar[429] on a eight-petalled lotus drawn with rice (śāli) along with the kumbha, oil, bhasma, betel leaves, loin cloth (kaupīna), etc. beginning from east and ending with the north-east and worshipped.[430] The turmeric, etc. are placed inside the mortar and it is powdered reciting the vyomavyāpimantra.[431]

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[423] The Kūrmapurāṇa says that for those who have fallen from the righteous path (patita) there is no burning the corpse (dahana), no offering of piṇḍa or water, nor the antyeṣṭi, etc.

[424] The Ṣaṭsāhasrikā says that antyeṣṭi should be done to those who have received samayadīkṣā but had many doubts and for those who have taken to other scriptural practices (śāstrāntaraprāpta).

[425] अन्त्यं तु परं तत्त्वमिष्टिस्तत्त्वप्रवेशनम् ।
विधिना योगमार्गेणाप्यन्त्येष्टिरभिधीयते ।

Then the bherī is sounded[432] by the deśika facing east or north.[433] According to the Vidveṣaṇasaṃhitā oil is poured on the corpse's head accompanied by the sounds of conch. Oil and the powder along with the betel leaves are distributed to all initiated and other persons.

The corpse is placed on a bier (śibikā) and is taken to the burning ground. One may even prepare a seat made of sacrificial trees over which the corpse is laid.[434] The bier is carried by initiated persons and belonging to the same varṇa reciting the astramantra. The site of the antyeṣṭi is either on the river-bank or a flower garden or a monastery. In the Vātulāgama we get a long and detailed list of ingredients and their measurements for the rite. According to the Kālottara in the place between the house and the crematorium one performs bali for the bhūta-s accompanied by the sounds of conch and kāhala. A maṇḍapa is constructed whose measurements, etc. are detailed in the Vātula, Cintya and the Kālottarāgama.[435] In the north-west an altar is made, in the north-east vardhanī is placed and the corpse is alid in the south-east. The kuṇḍa is of one hand and has only one girdle (mekhalā). If one does not enough material or money to construct such a maṇḍapa he can construct one with wooden posts (kīla) which is explained in the Kālottara.

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[426] For a woman it is done in the left ear.

[427] The Kālottara prescribes bath with water consecrated with the astramantra, cowdung, clay, dried gooseberry (āmalaka) and bhasma.

[428] The Cintyāgama states that cūrṇotsava can be performed either in the house or at the burning ground.

[429] The Kāraṇāgama gives the details of measurements for the mortar and the pestle.

[430] According to the Yogajāgama Brahmā is invoked in the mortar, Viṣṇu in the pestle and the eight Vasu-s in each of the other ingredients in order that the bondages (pāśa) are cut asunder. According to the Kāraṇāgama Bhūmidevī is invoked in the mortar, Skanda in the pestle and Rudra in the powder.

[431] The Vātulāgama prescribes that the grinding is done by the danseuses (śivadāsī).

[432] The bherī can be made of sandalwood or the wood of bakula, etc. The Dīptāgama explains the details of the size and other measurements. The Siddhatantra gives the visualizations of the drum stick (daṇḍa) while the Vīratantra describes the deities invoked in different parts of the bherī. The Kālottara warns that beating the bherī by any person other than the player (vādyaka) will bring calamity to the king and the country. In Kāraṇāgama we get the prescription that it should be beaten in the caccapuṭa tāla and for Brahmins vedamantra-s should be recited.

[433] The Kāmika and the Kāraṇa speak in detail about the accoutrements of the drum-player.

[434] For a śivayogī a chariot is made of wet and fresh bamboo. Nigamajñāna states that the details are given by him in his other text Śaivasamayācārapaddhati which, as we have seen earlier, seems to have been lost.

- Samayāntyeṣṭi

The guru performs the rite after due purifications and making different nyāsa-s such as karanyāsa, kalānyāsa and the prāṇāyāma in the order of saṃhāra (as opposed to the sṛṣṭikrama). Water from the vardhanī is poured in the opposite direction (apasavya) from north-east to east. The inner worship (antaryāga), etc. are done. Brahmā and other Kāraṇeśvara-s are invoked in one's self. Next comes the vāstupūjā for the funeral pyre (citāvāstu). The pāśupatāstra along with its aṅga-s, the five elements, earth, etc., their lords and the Lokapāla-s are worshipped. Kālāgnirudra is invoked in the north-west and worshipped. Nigamajñāna notes that in this rite only the astravardhanī is installed and not the śivakumbha along with the vardhanī as this rite does not involve any protection. In the same way no kumbha-s for the Dikpāla-s. But to do the pañcāvaraṇa worship śivakumbha with vardhanī is installed and the worship is done in the reverse order. He also states that it is not correct to search for logical propriety in those subjects propounded in the highest āgama-s. Then agnikārya is done with all details as done in the daily worship with sesame as the main ingredient and reciting hṛdayamantra.

- Mahājālaprayoga

This rite mainly consists in visualizing the self that has departed from the body as roaming here and there due to its karma and capturing it in the net of nādaśakti. The index finger representing the nāda is rotated thrice reciting the ātmamantra in a subtle way. The self is then visualized to have come very near and it is caught by the thumb and is united in one's heart. Taking the departed self with saṃhāramudrā and reciting the ātmamantra it is brought out by the flow of prāṇa and led upto the dvādaśānta and by the udbhavamudrā it is again united in the heart of the dead person. The three pāśa-s are then visualized, nāḍī is connected with the vidyādeha from foot reciting the five brahmamantra-s, hundred oblations are given for making good of the omissions that have been committed by the departed self in the observance of obligatory rites. In the funeral pyre the Śivāgni is kept on the right and after oblations with the hṛdayamantra the caru along with milk is thrown on the navel, heart and throat of the corpse. After ghee is applied from head to foot and the pūrṇakumbha is kept on its left, fire is lit from the fire-pit and the homa is done facing north. When the fire is burning in the head region a prayer addressed to the fire to take the body that has been purified by the mantra. Nigamajñāna adds that by the word agni, Rudra, the lord of fire is meant and by kāla Śiva the agent of the five acts – creation, etc.-are meant. The Cintyaviśva prescribes that for the mahāśaiva-s who follow both vedic and śaiva practices first the vedic fire should be made which is united with the Śivāgni and with this miśrāgni the funeral pyre should be lit.[436] Finally after circumambulating in the reverse direction the vardhanī is thrown with its mouth below. After taking bath water mixed with sesame (tilodaka) is to be given on kuśa grass for Skanda, Gaṇeśa, etc. Again after the bath saṃhitāmantra-s are recited.[437] The Cintyāgama adds that by doing the funeral rites for a dead person who was helpless and poor one gets the fruit of an aśvamedha sacrifice.[438] According to the Kāmikāgama a person, after thus doing the funeral rites, should enter his house by placing white mustard, cowdung and water on the stone [at the door step].[439] At the end of the japa the guru accompanied by his relatives eats food to quench the grief.

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[435] According to the Vidveṣaṇasaṃhitā if the maṇḍapa has four doors it is the best; if not, with one door on the south is very good.

- Viśeṣāntyeṣṭi

Upto the kindling of fire everything is the same. In the fire as in the viśeṣadīkṣā, Vāgīśvara and Vāgīśvarī are visualized to be in union, the guru enters the heart of the dead person through nārācamudrā and recaka, releases from there by saṃhāramudrā, leads it upto dvādaśānta through aṅkuśamudrā, takes hold of it by visualizing it to be of the form of a drop of water at the tip of a grass and brings it to his own heart through pūraka and saṃhāramudrā. It is then led upto his dvādaśānta by abandoning Brahmā and other Kāraṇeśvara-s, copulation between the parents (Vāgīśvara and Vāgīśvarī) is visualized and the self is deposited in Vāgīśvarī through udbhavamudrā and after oblations the self is united completely with Śiva the lord of rank of Īśvara. The corpse is then mounted on the pyre with its head towards south and covered with a cloth soaked in ghee. After lighting the fire from the kuṇḍa oblations are done as before with the same prayer addressed to the fire. After taking bath, water-libations (tarpaṇa) for three times are performed each time with the prayer "Oh purified self ! Become Skanda. Oh purified self! Become Caṇḍa. Oh purified self ! Become a lord of the gaṇa-s (gaṇādhīśa)."

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[436] The Kāmikāgama explains the characteristics of miśrāgni and vaidikāgni.

[437] The Kāmikāgama adds that one should take pañcagavya or ghee and then recite the mantra-s. Brahmacārī and monks should recite the Bahurūpamantra (Aghoramantra) hundred times till the wet cloth becomes dry. For the bier-bearers the number is twice. The Ṣaṭsāhasrikā on the contrary says that astramantra should be recited facing north for hundred or one thousand times while the bearers recite it for half of that number.

[438] अनाथप्रेतसंस्कारमश्वमेधफलं लभेत् ।

[439] The Ṣaṭsāhasrikā prescribes the worship of Śiva in the night or at the end of the mantra-japa.

- Nirvāṇāntyeṣṭi

Nigamajñāna at the beginning states that the details of this rite are given in such texts as the Kriyākramadyotikā and he is giving only the essentials in order to avert prolixity (granthavistarabhaya). The five kalā-s – śāntyatītā, etc. – are invoked from head and upto the region below the navel and then the śaktitattva and the śivatattva. In order to ensure the presence of the caitanya hundred oblations are done with the mūlamantra. All the kalā-s from nivṛtti are either brought simultaneously or one by one to the fire and other rites such as striking (tāḍana) and disjoining (viśleṣaṇa), etc. are repeated as done during the nirvāṇadīkṣā and the departed self is united with Śiva who is beyond the thinking mind. Finally the corpse is laid on kuśa grass with its head towards south and leg towards north and firewoods such as sandal, agaru, etc. are placed over it and fire is lit and the final oblations with the usual prayer addressed to fire is done. In the libation the departed self is prayed to reach the rank of Īśa, Sadāśiva and Śānta in accordance to his level of dīkṣā which is nirvāṇadīkṣā. Many gifts such as new cloth, gold, shoes (pādarakṣā), umbrella (chatra), etc and dāna-s such as cow (go), land (bhūmi), are made.

- Collection of the bone (asthisañcayana)

The next day or the third day when the corpse has been completely burnt bones are collected in a new earthern pot and mixed with milk and at the end of a month or a year it is thrown in holy rivers such as Gaṅgā accompanied by the rite of giving libations (tarpaṇa).

- Installation of stone (pāṣāṇasthāpana)

Initially Nigamajñāna briefly speaks about the period of ritual pollution (āśauca) for brahmins, kṣatriya, etc. and states that for māheśvara-s who are actually śūdra-s having śaiva dīkṣā and wear rudrākṣa and other śaiva insignia the āśauca period is twenty days. He also says that more discussion on the topic of āśauca can be found in his other text Āśaucadīpikā.

For a normal person, especially a brahmin, a stone is installed in the yard of the house or in some outer space and the self of the dead person is invoked. Offerings such as arghya, etc. are given with flower, etc. Next, Nigamajñāna describes the rite pertaining to one that has received śaiva dīkṣā. Daily libations are to be done along with bali offering. For a brahmin and a kṣatriya ten piṇḍa-s, for a vaiśya twenty and for a śūdra thirty piṇḍa-s should be given. The other rites should be done on the eleventh day, at the end of three fortnights and every month and finally at the end of the year. Nigamajñāna stresses the importance of the sixteen dāna-s that are given on the twelfth day along with the śrāddha which is called ekoddiṣṭa and if these are not performed then the departed self will become a goblin (piśāca) or so. According to the Kāmikāgama for a naiṣṭhika there is no daily libation nor bali but the ekoddiṣṭaśrāddha and worship of Śiva are done. Śrāddha with uncooked materials (āmaśrāddha) should be done in the morning either on the river-bank or in a holy place.

- Funeral rites for monks (saṃnyāsinām antyeṣṭi)

According to the Cintyaviśva both cremation (dahana) and burying (khanana) are prescribed for the monks. For the paramahaṃsa type and tapasvī cremation is done while for monks and yogī-s burying is done. The Kāmikāgama gives details about khanana which it calls avaṭa, the pit and its measurements where the decorated body is laid. The same text also gives the details of the rite of cremation. In the cremation ground after the preliminary purifications and the cūrṇotsava śivakumbha along with vardhanī and four other s are placed in the four directions and worshipped. Maṇḍala-s for the five elements – earth, etc. – are drawn according to the prescribed form (square, half-moon, etc.) and worshipped with their bījamantra-s. A small maṇḍapa with sacrificial woods is constructed in which Śiva and the pāśupatāstra are worshipped. The citāsthāna with different number of pada-s for the elements is drawn as prescribed in the Kāmikāgama, the five kalā-s – nivṛtti, etc. – and the five brahma-s – Sadyojāta, etc. – are all worshipped. The loin cloth and the daṇḍa used by the deceased monk are also placed in the pit which is filled with salt or even bhasma. After placing the corpse in the pit and covering it either a liṅga or a wall-picture (bhitticitra) is installed and worshipped. Libations and śrāddha are not necessary in this case.

Interestingly the Kāmikāgama prescribes installation of a representative (pratikṛti) in the form of an icon and worship even for brahmins, kṣatriya-s, etc. who were very great and possessed great devotion towards Śiva (bhavabhakti) while alive. Nigamajñāna concludes this section with a passage from the Cintyaviśva which assures prosperity, victory and final union [with Śiva] for a person who installs an image of the devotee of Śiva (śivabhakta) and calls such a person the best among men (narapuṅgava).

Śaiva monastic lineages

Here which is the last part of the Dīkṣādarśa Nigamajñāna gives the details about the origin of the four major śaiva lineages: Agastya, Kāśyapa, Bhāradvāja, Gautama and Kauśika are the five sages[440] some of whose disciples and their followers originated the four monasteries-Āmardaka, Puṣpagiri, Golakī and Raṇabhadra-situated around the vicinity of the holy Kailāsa. The sage Sanatkumāra is the chief and the kadamba is the tree for the Āmardaka; the sage Sanaka is the chief and arjuna is the tree for Puṣpagiri; sage Sanātana is the chief and jambū is the tree for Golakī while the sage Sanātana (Sanandana ?) is the chief and nyagrodha is the tree for Raṇabhadra. The followers of these sages were settled in the holy place called Maṇḍarakālī on the bank of the river Godāvarī. The chola king Rājendracola while returning from his holy bath in Gaṅgā saw these śaiva–s and he was pleased to take many of them to his kingdom and installed them in such places as Kāñcī and other places.

In the Puṣpagiri monastic lineage there was a great ācārya by name Saundarācārya who has composed a ritual manual (paddhati) by name Kramaratnakamālā and was well versed in the knowledge of six categories (padārtha) [as expounded] in the vidyāpāda.[441] In the holy place of Rudrakoṭi

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[440] कैलासशिखरे रम्ये वटमूलनिवासिनम् ।
दक्षिणामूर्तिरूपं तु मुनयः समुपस्थिरे ।
अगस्त्यः काश्यपश्चैव भरद्वाजोऽथ गौतमः ।
कौशिको परमेशानादागमार्थं च तत्त्वतः ।

[441] विद्यापादे षद्दार्थं सौन्दराचार्यनामतः ।
Generally, as enunciated in the verse, त्रिपदार्थं चतुष्पादं महातन्त्रं जगत्पतिः (Mṛgendrāgama, Vp., 2:2a) the śaivāgama-s are said to expound three basic categories (pati, paśu and pāśa) in

(Tirukkaḷukkuṉṟam, in Tamil) situated in the toṇḍīramaṇḍala (toṇṭaināṭu in Tamil) there was a great man by name Vāmadeva, resident of [the holy city] of Chidambaram (Vyāghrapuranivāsi), well known as an ādiśaiva and established (vartita) in the five family (pañcagocara)[442] of the sages Agastya, Kāśyapa, Bhāradvāja, Gautama and Kauśika mentioned above.[443] His younger brother, Vedajñāna, was a great yogī and a sage. He went to Tillavana (Chidambaram) accompanied by many disciples with the desire to see the Lord of the great Hall (Bṛhatsabheśa) and lived there for a long time. When the great king Sadāśiva[rāya] was ruling the world he (Vedajñāna) got constructed many towers (gopura), etc. for many temples. He also composed many texts in Tamil (drāviḍa) such as the Śivadharmottara. He established (installed ?) the āgama-s in many holy places such as Chidambaram (tillavana), Tiruvaṇṇāmalai (aruṇādri), Vṛddhācalam, Tiruviṭaimarutūr (madhyārjuna), Tiruveṇkāṭu (śvetāraṇya) and Kumbakonam (ghaṭapura) and many other places. His eldest son, bearing the same name, composed this text of Dīkṣādarśa and a great ritual manual (paddhati) [Ātmārthapūjāpaddhati] by the grace of Dakṣiṇāmūrti.[444]

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their section on knowledge (vidyāpāda). But there are also more number of categories expounded in other āgama texts as mentioned in the popular verse,

सप्त स्वायम्भुवे प्रोक्ताः षट् पौष्करमतज्ञयोः ।
श्रीमत्पराख्ये पञ्चोक्ताः पदार्था रौरवे त्रयः ।

cited by Śivāgrayogī in his śaivaparibhāṣā, beginning of the 2nd chapter. Interestingly, the fact that the ācārya Saundaranātha mentioned by Nigamajñāna in the verse referred above, was well versed in the knowledge of six categories may mean that he was a great exponent of the Pauṣkarāgama, the āgama text which speaks in detail about six categories (ṣaṭpadārtha).

[442] तोण्डीरमण्डले तस्मिन् रुद्रकोटिमहत्स्थले ।
आदिशैव इति ख्यातः पञ्चगोचरवर्तितः । [em.] [पञ्चाङ्गाचारवर्जितम्; T. 76, p. 433; पञ्चाङ्गाचारवर्तितः T. 372, p. 485; पञ्चगोचरवर्जितम्; T. 153B, p. 606; The reading पञ्चाङ्गाचारवर्तितः given in the foot-note no. 13 on p. 11 of the introduction of the edited text, *Śaivāgamaparibhāṣāmañjarī* de Vedajñāna, édition critique, traduction et notes by Bruno Dagens following the IFP T. 153, (pp.606-607) is not found there.]

[443] The interpretation that Nigamajñāna, an ādiśaiva, was established in one of the five family of the sages Agastya, etc. seems more reasonable than stating that he was well versed in the rules of astrology (taking the word pañcāṅga in its popular meaning, almanac) given in the edition referred in the previous fn. as he himself refers to those five sages in the first half of the second verse. See fn. 440.

[444] The colophon in the Dīkṣādarśa इति श्रीव्याघ्रपुरनिवासिवामदेवात्मजवेदज्ञानविरचितदीक्षादर्शः समाप्तः shows that Vedajñāna, the author of the Dīkṣadarśa was the son of Vāmadeva not in the filial sense but in the sense of initiatory lineage.

Āśaucadīpikā

This text, like the Dīkṣādarśa, is full of citations from the āgama corpus interspersed with Nigamajñāna II's arguments and discussions. Though āśauca is an important subject in the smṛti texts[445] where it has been dealt with in detail Nigamajñāna II in his text incorporates many views and customs suited to the śaiva initiates. Interestingly Nigamajñāna follows a new way of presentation here: After discussing each topic he adds a few verses that summarize (saṅgrahaśloka) the important points.

Śaivasiddhānta among other śaiva systems

Nigamajñāna states in the opening verse that he is composing this text on "lamp on the ritual pollution" that has the favorable consciousness (anukūlasmṛti) as its oil, the sayings of the trustworthy (āptokti) as its wick and which is fit to be well received by the śaiva-s.[446] The purpose of writing this text is to inform about the prohibited acts during the period of ritual pollution to those that have received dīkṣā according to the śaiva āgama-s which is the source of all the groups of the tantra-s and for those who regularly perform the worship of Śiva. Next Nigamajñāna comments on the word āptokti occurring in the opening verse. According to the Pauṣkarāgama this word denotes the āgama-s, the scriptures which, again, as interpreted by Nigamajñāna on the basis of the Suprabhedāgama, is fourfold: śaiva, pāśupata, soma and lākula. Among these the śaivāgama-s are the best.[447] On the support of the Makuṭāgama passage the śaivāgama corpus consisting of twenty-eight texts is considered to be the highest revelation as it has come out of the uppermost current [of Sadāśiva] and as such they are the essence of the Veda-s (vedasāra).

- Śaivāgama-s vis-à-vis the Veda

The Kāmikāgama clearly states that the knowledge expounded in the śaivāgama-s which is called siddhānta is in fact, the essence of the Veda-s.[448]

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[445] Kṛtyakalparatu (12th century), Smṛtimuktāphala (16th-17th century) are some of the important smṛti digests in the form of compilations which format most probably Nigamajñāna II has adopted in his Āśaucadīpikā.

[446] अनुकूलस्मृतिस्नेहामाप्तोक्तिमयवर्तिकाम् ।
शैववर्गपरिग्राह्यां करोम्याशौचदीपिकाम् ।

[447] शैवं पाशुपतं सोमं लाकुलं तु चतुर्विधम् ।
तेषु शैवं परं सौम्यं रौद्रं पाशुपतादिकम्। (Suprabhedāgama, kp. 1: 28)

[448] सिद्धान्तं वेदसारत्वादन्यद्वेदवहिष्कृतम् ।

Because of these facts the practices prescribed in the śaivasiddhānta āgama-s should be followed without mixing them with those of the other types of scriptures.[449] On the other hand, according to the Vīratantra, mixing of practices among these śaivasiddhānta āgama-s is not a fault. Further, according to the Kāmikāgama the injunctions of the Veda-s can be practised if they are not against the śaiva ones since that which is śaiva is included in the Veda and vice versa and since there is nothing superior than the śaiva practices.

Introductory remarks

Coming to the text of the Āśaucadīpikā, Nigamajñāna says that the final liberation (mokṣa) is the fruit and those who aspire for it are the eligible persons to study the text.[450] He also refers to the seven fold classification of the śaiva-s such as the anādiśaiva, etc. as described in the Vīratantra.[451]

- Definition and causes of āśauca

Nigamajñāna defines āśauca as the ineligibility (kriyānarhatva) that exists in the self of the rites to be performed (karmaṇaḥ).[452] It is of three kinds: removable by lapse of time (kālāpanodya), removable by the performance of snāna (snānāpanodya) and removable by both time and snāna (kālasnānāpanodya). The first type is as in the case of a death in a house in a village: Here as long as the corpse is not disposed there is pollution to the entire village and there is no necessity of snāna for the village. The second one is as in the case of a death of one's relative where the pollution is removed by snāna. The third type of āśauca that endures for a certain period and removed by snāna at the end of that period is caused by ten acts as birth, death, cremation, following [the corpse], carrying a corpse, weeping [due to grief], eating during pollution, contact [with one who is polluted], shaving and doing the rite of sapiṇḍīkaraṇa.

सिद्धान्तविहिताचारो वैदिकाचार उच्यते। ।
For further appraisal on this view one may profitably consult *Le Śaivasiddhānta, "Essence du Veda"* by Hélène Brunner in Indologica Taurinensia, vol.viii-ix, (1980-81).

[449] The Kāmika and other āgama-s warn against the practice of such mixing.

[450] In fact, Nigamajñāna says that all types of śaiva-s except the anādiśaiva who is Śiva Himself, are eligible for the study of this text.

[451] Nigamajñāna II cites the same passages from the Vīratantra in his Dīkṣādarśa, chap. 2 also.

[452] आशौचं नाम कर्मणः क्रियानर्हत्वलक्षणं पुरुपस्थं किञ्चिदप्रत्ययम् ।

Āśauca due to birth

Birth is of four types: abortion (garbhasrāva), miscarriage (garbhapāta), immature birth (apaprasava) and [normal] birth (prasava). Upto the fourth month of pregnancy if there is miscarriage it is called abortion; if it happens during the fifth or the sixth month it is the second type. Birth after this and within the ninth month is immature birth and that in the tenth month is the normal one. In the case of miscarriages āśauca is for the mother as many days as the number of the month in which it happens. Nigamajñāna refers to the text of Prāyaścittasamuccaya for more details. The pollution for the mother is for forty days if she gives birth to a female child and thirty days if she does a male child. For the father there is snāna prescribed and for the kinsmen (jñāti) snāna is prescribed if there is miscarriage. If there is birth in the normal way then for the father pollution is for ten days. If the newborn dies within ten days then there is pollution for the father for the remaining days.

Normal birth is of two types: female birth and male birth. In the first type there is pollution for ten days for the mother, father, his brother and his off-springs and the paternal grandfather. In the case of the birth of a male child there are again, three types of persons with impurity:

1. All those kinsmen upto seven generations connected by the offering of piṇḍa (sāpiṇḍa) the impurity is complete (pūrṇāśaucī).
2. Those kinsmen upto five generations connected by the offering of water [with sesame] (samānodaka) for whom the impurity lasts for three days.
3. Relatives for whom the impurity lasts for fifteen days (pakṣiṇyāśaucī).

The first category of complete pollution (pūrṇāśauca) varies according to the class (varṇa). For a brahmin the duration of pollution is for ten days, for kṣatriya twelve days, for vaiśya fifteen days and for a śūdra it is one month.[453] This being the general rule there is the special rule for the śaiva initiates which, again, varies according to the stages of life (āśrama) such as brahmacarya and according to the type of dīkṣā received such as the samaya, viśeṣa, etc. Of these there is no contraction of the prescribed rule based on their varṇa for a householder or for those types of śaiva-s as ādiśaiva, mahāśaiva and anuśaiva. For the putraka type of śaiva-s belonging to all the four varṇa-s there is purity only during the period of worship. Among those śaiva-s who have received only the samayadīkṣā (samayī) and observe only the basic obligatory rites of snāna and sandhyā without any worship in temple the impurity lasts for twenty-five nights. For the avāntaraśaiva-s belonging to the śūdravarṇa who regularly do service (kaiṅkarya) in the temple such as cleaning, wiping the floor and thus follow the way of servant (dāsamārga)[454] as expounded in the caryāpāda of the āgama-s the pollution lasts only for twenty nights. For those māheśvara-s with viśeṣadīkṣā wearing bhasma, rudrākṣa and performing daily worship of Śiva the pollution endures for fifteen days.

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[453] The Suprabheda says दशाहाच्छुद्धिर्विप्रस्य द्वादशाहान्नृपस्य तु ।
वैश्यस्य पक्षतः शुद्धिर्मासाच्छूद्रस्य चोच्यते ।
The Kāmika and the Svāyambhuva also concur with this view.

For the pravaraśaiva and antyaśaiva categories possessing the samaya and the viśeṣadīkṣā there is no contraction of the rule of pollution prescribed for their class as in the case of the avāntaraśaiva. Nigamajñāna cites the general rule from the Śivadharma which states that for all the śaiva-s of all the varṇa-s belonging to the four stages (āśrama) the rules of conduct (śivadharma) for the attainment of the four ends of men (puruṣārtha), dharma, artha, etc. are enunciated by Śiva Himself.[455]

Discussion on observance of pollution by nirvāṇadīkṣita

Nigamajñāna enters into a discussion on the observance of ritual impurity by those who have been initiated with nirvāṇadīkṣā. In the Kālottarāgama and others we find passages stating that for the persons with the nirvāṇadīkṣā there is no ritual impurity (sūtaka)[456] occasioned either by death (mṛti) or birth (sūtaka) and therefore they have to follow the daily obligatory rites. There are also such passages in the same text which prescribe that the initiated persons should do the same as the ordinary persons (laukika) which ensure that they also have to observe ritual pollution. The opponent argues that in the face of these apparently contradictory statements it is not reasonable to conclude that for the sādhaka and the ācārya purity is restored immediately [by snāna, etc.].

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[454] Nigamajñāna, in passing, cites a few passages from a Śivajñānabodhasaṃgraha which seems to be not available now that describe the services such as wiping the floor, preparing flower garlands, etc. to be performed inside the temple by a follower of the dāsamārga.
क्रियामूर्तेर्महेशस्य आलये सुसमाहिताः ।
शनैः सम्मार्जनं कुर्वन् मार्जन्या मृदु सूक्ष्मया ।
विशुद्धं गोमयं ग्राह्य लेपयेच्छङ्करालये ।
आत्मान [आत्मारा em.]मोद्भवैः पुष्पैः समादाय शिवस्य तु ।
मालां गृहीत्वा यो दद्यात् शुभावन्ति (?) समन्विताः ।
स्तोत्रगानादिकं सर्वं यः कुर्याद्दाग[दास em.]मार्गः ।

[455] सर्वेषामेव वर्णानां शिवाश्रमनिषेविणाम् ।
शिवधर्मः शिवेनोक्तः धर्मकामार्थमुक्तये ।

[456] निर्वाणदीक्षितानां तु सूतकं नैव विद्यते ।
शिवव्रतधरस्यास्य न मृतिर्न च सूतकम् ।

Nigamajñāna first says that since both the types of statements are found in the āgama-s enunciated by Śiva their apparent contradiction should be resolved by positing gradation in the nirvāṇadīkṣā. Then he refers to the ritual manual Bālajñānaratnāvalī of Jñānaśaṃkarācārya (which does not seem to be available now) where on the strength of the smṛti texts of Śātātapa and Āṅgiras it is recommended that for persons of all the varṇa-s purity is restored on the tenth day after death or birth. Further according to this manual the apparent contradictions are resolved by taking into consideration the level and the types of dīkṣā – śivadharmiṇī and lokadharmiṇī – and the type of the sādhaka – those with separate cooking and those without it. Thus immediate purity is prescribed only for those that have śivadharmiṇī dīkṣā. Nigamajñāna states that for all those types of śaiva-s such as ādiśaiva, mahāśaiva, etc. three days of impurity should be observed. The Kālottara prescribes daily rites such as inner worship (antaryāga) during the three days and from the fourth the resumption of their normal rites. Also those whose devotion, faith and detachment from worldly life are intense (tīvra) they can do the daily worship, etc.

Impurity for danceuses

For the danseuses (rudrakanyā) and the five types of temple musicians (pañcācārya) the Kāmikāgama prescribes fifteen days of impurity while the Candrajñānāgama does so for fourteen days. Nigamajñāna also extends the rule of impurity for fifteen days for those singers of Tamil hymns (drāviḍagāna) in the temple which profession, according to him, is sanctioned in the āgama-s.[457] As an aside, Nigamajñāna takes a digression to explain different types of temple danseuses such as rudragaṇikā, devadāsī, etc. which are detailed in the Kāraṇāgama. For, in the Kāmikāgama while the ritual impurity is sanctioned for fifteen days for the rudrakanā [= rudragaṇikā] for the devadāsī-s the impurity is for twenty days.

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[457] The following statement of the Kāmikāgama is cited by Nigamajñāna as authority by extension for the observance of impurity by the Tamil singers:
शिवज्ञानविदां तद्वच्छिवाश्रमनिषेविणाम् ।
These singers of Tamil devotional hymns are nowadays called ōtuvār in Tamil.

Impurity for others

Upon the death of his brahmin wife and the birth of a son the husband observes pollution for three days; if his śūdra wife dies or gives birth to a son the husband is polluted for one day. In the cases of birth of a brahmin or a kṣatriya or a vaiśya or a śūdra daughter, death of wives belonging to those varṇa-s and birth of sons from these wives the impurity is according to the varṇa-s to which the wives belong.[458] Curiously, according to the Kāmikāgama for persons belonging to the pratiloma (as against the anuloma) there is no ritual pollution[459] because they are always impure. For persons belonging to the four varṇa-s and especially the young boys the period of pollution to be observed varies according as they have been given the sacred thread or have been performed only the ceremony of tonsure (cūḍākaraṇa). Nigamajñāna cites the Kāmikāgama and the Jñānaratnāvalī as authority for this. As a general rule, Nigamajñāna states, on the authority of the Kāmikāgama, that for a brahmin after the tying of the mauñjī (which is part of the upanayana ceremony), for a kṣatriya after the ritual taking of the bow (dhanurgrahaṇa) and for a vaiśya after the ritual of vow (vratagrahaṇa) pollution should be observed.

Nigamajñāna divides those who observe pollution into five kinds: the kinsmen who are connected by the offering of the piṇḍa (pūrṇāśaucī), those that are entitled to offer only water to the dead persons (tryahāśaucī), those who know the relationship (pakṣiṇyāśaucī), those śaiva initiates other than the relationship of guru and disciple (aharāśaucī) and finally those that are purified just by bath (sadyaḥśaucī).[460] For those who die during a pilgrimage (tīrthayātrā) or die by falling from a mountain [voluntarily due to extreme suffering due to incurable diseases such as leprosy or consumption][461] (bhṛgupatana) the pollution caused to the kith and kin is removed by a bath.

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[458] This is sanctioned by the Kāmikāgama:
उद्वाहिताश्चतस्रस्तु ब्राह्मणेन स्त्रियो यदा ।
क्रमेण सूतकं ग्राह्यं दशषट्त्र्येकवासरम् ।

[459] प्रतिलोमिषु नाशौचं ते नित्याशुचयो यतः ।

[460] For ascertaining these categories Nigamajñāna bases his views mainly on the commentary called Mitākṣarā of Vijñāneśvara (11th century CE) on the Yājñavalkyasmṛti from which he cites a few verses and another text, which, he calls Saṃgraha.

[461] He who wants to end his life should do so after consulting the elders and his guru and after performing the required prāyaścitta since ending one's life voluntarily is a great sin.

Persons that do not observe pollution

There is no ritual pollution for a brahmacārī, for one who has been given the bhautikadīkṣā as well as for one with the naiṣṭhikadīkṣā, for a forest-dweller (vānaprastha) and for a monk.[462] In the same way for one who has been given the śivadharmiṇī type of dīkṣā there is no pollution.

According to the Prāyaścittasamuccaya pollution for those who are engaged in such great rites (mahākarma) as sacrifice (yajña), marriage involving offering of young bride (kanyādāna), great vows such as cāndrāyaṇa, great festival in the temple (mahotsava), and installation of the deity (pratiṣṭhā) is removed just by bath and they become pure immediately (sadyaḥśauca).

In the same way for those warriors who die in the battlefield the funeral rites should be performed immediately and not after sometime as in the case of unnatural death. The pollution caused by their death is also removed just by bath.

Persons whose death does not engender pollution

The passing away of a person who has fallen from righteous path (patita) does not cause impurity to his kith and kin nor funeral rite nor the śrāddha and not even tears (aśrupāta). If a person dies by consuming poison or falling from a mountain or kills himself by some weapon there is no pollution for his kith.

Those who do not have ritual pollution

As stated in the Kāmikāgama the kings and the ministers who have been anointed (abhiṣikta) and given dīkṣā need not have to observe ritual impurity.[463] If a person is observing kṛcchra and other types of atonements he need not observe ritual pollution in the middle.

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[462] The Prodgītāgama passage defines it as follows:
ब्रह्मचारी जटाधारीसंन्यास्याशौचवर्जितः ।
वानप्रस्थयतिश्चापि आशौचं वर्जयेत् सदा ।
The Kūrmapurāṇa also states,
नैष्ठिकानां वानप्रस्थानां यतीनां ब्रह्मचारिणाम् ।
नाशौचं कथ्यते सद्भिः ।

[463] राजानः सर्वदा पूता अभिषेकेण संयुताः ।
महान्तो मन्त्रिणश्चापि यदि भक्ता महेश्वराः ।

The material belongings of a person affected by ritual impurity are also impure and their purity is restored only on the completion of the stipulated period.

On the day when a son is born there is no impurity for the ingredients such as gold, sesame, salt, ghee, milk, etc. because of the presence of gods on that day [in the house]. According to Trilocanācārya on that day the kinsmen (sapiṇḍa) are entitled to receive gifts (dāna) and the father [of the new-born] is entitled to give gifts.

Pollution for the village

When death takes place and so long the corpse has not been cremated the entire village is under pollution. One should not perform the worship of Śiva or take food or study during that time. But certain optional rites can be performed. Beyond the place measuring twelve sticks (daṇḍa) or bow (dhanuḥ, according to the Kūrmapurāṇa) one may perform the rites. Curiously, according to un unnamed śmṛti text one can perform the śrauta rites. But according to another smṛti text such pollution and other restrictions do not apply in towns, capital cities or in a village situated on a mountain.[464] Nigamajñāna cites a passage from Jñānaratnāvalī that speaks about the way to calculate the day from which the pollution begins in such cases as birth, death, women's menstrual period, etc.[465]

Certain peculiar cases

When the pollution due to birth is being observed, if another pollution due to death is caused the latter is removed by the earlier one and vice versa. Similarly, a pollution of short duration is removed by a longer one. For the śaiva initiates – samayī, putraka, nirvāṇadīkṣita and the ācārya – intermission of study (anadhyāya) is for one, two, three and four days respectively. According to the Mataṅgapārameśvarāgama and the Kālottara during pollution one should not stop doing the daily obligatory rites such as sandhyā, śivapūjā, agnikārya, etc.[466] In the case of public worship (parārtha-

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[464] Nigamajñāna cites passages from the Suprabheda which define a village (grāma) as inhabited by brahmin and people of other [two] varṇa-s, as kheṭa a village inhabited by śūdra-s, etc.
विप्राणां च सजातीनां वासो ग्राम इति स्मृतः ।
शूद्रैरधिष्ठितं यत्तत् खेटकं परिकीर्तितम् ।
तेषां सीमान्तरे येषां वासं कुटिकमुच्यते ।

[465] रात्रौ स्त्रियो रजोयोगे जन्ममृत्योश्च सम्भवे ।
पूर्वमेव दिनं ग्राह्यं यावन्नोदयते रविः ।

[466] देवाग्निगुरुकार्याणां विच्छेदो नैव विद्यते । (Mataṅgapārameśvara, cp. 10: 76ab)

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pūjā) one should not enter the sanctum or the maṇḍapa during pollution but according to the Kāmikāgama he may enter the outer enclosure (prākāra). The Skandakālottara prohibits wearing of rudrākṣa during pollution by men or women. Nigamajñāna cites some passages from smṛti texts such as the Parāśarasmṛti which prescribe atonements in the form of kṛcchra if a brahmin woman under monthly pollution (rajasvalā) touches woman of other varṇa-s in the same state.

Rites to be done immediately after the pollution

Those who have been given the samayadīkṣā perform snāna, etc. at the end of the pollution period and they should take food only during night for one day and perform the japa of aghoramantra for one thousand times.

• Funeral rites for unnatural death

For those who meet with unnatural death due to snake bite or by wild animals or drawn by river current or by suicide their dead body is cremated without any mantra in śivāgni. Rudrabali is offered after reciting the aghoramantra for one lakh times. After that penance doers (tapodhana) are fed. Then eight mahāvrata observers (followers ?) or eight pāśupata-s are given new clothes and dakṣiṇā and are then sent away.[467]

The funeral rites of one who passes away in a foreign land should be done by making his representation in kuśa grass. If a person goes to a foreign

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देवाग्निगुरुकार्याणां विच्छेदो न प्रशस्यते । in Mataṅgapārameśvara (N.R. Bhatt, 1982) cp. 10: 76ab For, according to the śaivāgama-s and the Śivadharma cited by Nigamajñāna one should never stop worshipping Śiva even for a day. The following passages from Śivadharma 3:52b-54a cited by Nigamajñāna (as he never misses an occasion to cite from this text as well as from the Śivadharmottara on fundamental points) highly speak about the greatness of worship of Śiva done without break even during calamity for a day. He who does so is undoubtedly considered to be Rudra Himself clad in human skin:

अर्चयीत महादेवं आपन्नोऽपि सदा वुधः ।
वरं प्राणपरित्यागः शिरसो वापि भेदनम् ।
न त्वनभ्यर्च्य भुञ्जीयाद्भगवन्तं त्रिलोचनम् ।
एवं निर्वहते यस्तु यावज्जीवं प्रतिज्ञया ।
मनुष्यचर्मणा वद्धः स रुद्रो नात्र संशयः ।

[467] It is very interesting to note that for an expiatory rite of the śaivasiddhānta system mahāvrata-s or pāśupata-s are appeased. Most probably the passages cited by Nigamajñāna belong to the Kūrmapurāṇa as just before this he cites a verse from that text. It is well-known that the Kūmapurāṇa is an important text for the Pāśupata śaivism. Appayadīkṣita the 16th century polymath has composed his Ratnatrayaparīkṣā and other śaiva texts mainly based on the Kūrmapurāṇa. In his sub-commentary Śivārkamaṇidīpikā on the Brahmasūtrabhāṣya of Śrīkaṇṭha also he cites large chunks of passages from this text.

country and does not return within twelve years an image that represents him is made and all the funeral rites are done and his wife takes up the attributes of a widow. If by chance he returns then, there is remarriage with his wife and she is given the auspicious jewel – māṅgalya, etc.

• Pollution caused by following a corpse

Nigamajñāna briefly mentions the rules of pollution for ordinary men who follow a corpse. It varies according to the varṇa to which the dead person and the follower belong. In the same way the impurity is discussed for one who carries the corpse after duly cleaning and decorating it (nirharaṇa). Purity is generally restored by bath, by the japa of the gāyatrīmantra for one thousand times and by drinking the pañcagavya.[468]

Then Nigamajñāna discusses the case of pollution for a śaiva which is also variable according to the level of dīkṣā he has received. Purity is restored to the sādhaka, ācārya and the putraka by snāna, japa of the saṃhitāmantra-s for one hundred times and by the worship of Śiva. Interestingly, Jṇānaratnāvalī states that by carrying the corpse of a brahmin who is initiated or non-initiated a person never dies unnaturally or at a wrong time (akāla).[469]

Atonements for certain offences

Nigamajñāna discusses on the basis of the Jñānaratnāvalī various atonements (prāyaścitta) for some offences such as taking food in a house where people are under impurity (due either to death or birth), taking food in a house where the sacrament of sīmantonnayana or caula or other such rites have taken place.[470] By sitting together or by dining together or sleeping together with a person who is already under pollution a person becomes also polluted. The Candrajñānāgama prescribes atonements such as special worship of Śiva with the offering of pure cooked rice (śuddhānna) and playing of conch and other musical instruments if any ingredient from the house of a person under pollution is consumed or used in daily worship.

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[468] Nigamajñāna mainly bases his views on some important smṛti texts such as Gautamasmṛti and the śaiva texts such as the Prāyaścittasamuccaya of Trilocanaśivācārya.

[469] व्रतस्थमव्रतस्थं वा ब्राह्मणं शिवदीक्षितम् ।
विपन्नं यो वहेत् तस्य नाकाले मरणं भवेत् ।

[470] The atonement mainly consists of doing the japa of the aghoramantra for hundred or one thousand times.

Shaving for the father (vapana) on the last day of pollution is obligatory in the pollution due to birth[471] and shaving on the very first day in case of death is also obligatory.

Nigamajñāna explains the post-funeral rites for samayī, putraka, etc. In the sapiṇḍīkaraṇa the selves of samayī and putraka are joined with Skanda and Caṇḍeśa while those of the ācārya are joined with Īśa and Sadāśiva.

Śrāddha

The śaivaśrāddha should be done only to a person who has been initiated into śaivism. For him the vaidika type of śrāddha should not be done. If done, the departed self will not attain śivaloka.[472] But if the person who performs śrāddha also wants to do vaidika type he may do so after doing the śaiva one.[473]

Nigamajñāna closes his work by citing the Kāmikāgama passage which emphasizes the importance of the funeral rites and the śrāddha. According to those passages he for whom these rites are not performed after death both the dead self and the person who should do the rites will roam as goblins (piśāca).

The Ṣaṭsāhasrikā passage that follows stresses that the entire ritual scheme of antyeṣṭi is the secret of the āgama-s and it bestows final beatitude (apavarga).

In this way the Āśaucadīpikā is an important text from the point of social organization of śaiva-s in the late medieval period and the subject was a major component of śaiva ritual system.

Śivālayanirmāṇasthāpanakriyādīpikā[474]

In this short compilation Nigamajñāna deals with the excavation and the installation of a well (kūpapratiṣṭhā), excavation and installation of a pond (puṣkariṇīpratiṣṭhā), installation of one or more liṅga-s (pañcaliṅgasthāpana) and the installation of the pedestal of the liṅga (piṇḍikāsthāpana).

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[471] If it is not done the pollution is not considered to have been over.

[472] The Mohaśūrottara states clearly that,
दीक्षितानां च शैवानां श्राद्धं स्याच्छैवमेव हि ।

[473] For this Nigamajñāna cites one Vīrabhadrasaṃhitā and Nandīśvarakāśikā.

[474] The analysis of this text is mainly based on a single IFP paper transcript T. 553 (pp. 141-175).

- Installation of the well (kūpapratiṣṭhā)

First Nigamajñāna cites the full chapter entitled kūpapratiṣṭhāvidhi from the Sūkṣmāgama. According to the text an auspicious day during the northern course of the sun (uttarāyaṇa) is selected and the preparatory rites (adhivāsa) are done the previous night. The preliminaries such as the construction of the maṇḍapa, sthaṇḍila,etc. are done. Nine pitchers (kumbha) are placed of which Manonmanī is invoked in the central one. An image of the tortoise (kūrma) is placed and Gaṅgā is invoked in the eastern pitcher, Agni and Yamunā in the south-east one, Sarpya and Narmadā in the south, Matsya and Sarasvatī in the south-west, Karkaṭa and Sindhu in the west, Crocodile (nakra) and Godāvarī in the north-west, Lotus flower and Kāverī in the north, Lily flower (utpala) and Tāmraparṇī are invoked in the north-east. In the well already dug the decoction (kaṣāya) of five clays and the pañcagavya are poured. In the agnikārya ghee, caru and puffed rice (lāja) are used and oblations for the five faces of Sadaśiva are done in the order commencing from Sadyojāta. The mantra-s to be recited are varuṇamantra, śūlamantra for one hundred times and the vedamantra which commences with "āpo vā" for one hundred and eight times.

The next day the jayādyabhyādhānahoma-s are performed, the deities from the fire are united in the kalaśa and fire is discharged. After doing pradakṣiṇa of the yāgamaṇḍapa and the house with the nine kalaśa-s one reaches the spot of the newly dug well, sprinkles water from the kalaśa-s and after doing the puṇyāhavācana the waters from the nine kalaśa-s are poured inside the well along with the images of the tortoise, etc.

Next, Nigamajñāna gives an alternative procedure which is in prose. He specifies the marking of pada-s on the western side of the well in the maṇḍapa with the aid of the cord (sūtra). There Īśāna, Parjanya, etc. who are the lords (adhipa) of certain number of pada-s are worshipped. The Cintyaviśvasādākhya passages cited by Nigamajñāna also mostly give the same procedure with the addition that precious stones (ratna) are to be thrown inside the well and the ācārya and the labourers who dug the well are to be well-fed.

- Installation of a pond

Here also Nigamajñāna talks of laying the cord (sūtra) and dividing the area into several pada of which the one with hundred and twenty one pada-s is called sthānīyapada.[475] Deities such as Īśāna, Parjanya, Mahendra, āditya, Satyaka, Bhraṃśa, Antarikṣa are worshipped along with various others in different pada-s. Nigamajñāna then refers to the chapter from the Cintyaviśva. According to it the maṇḍapa should be constructed on the western side of the pond. Eight Nāga-s beginning from Ananta are worshipped along with various other deities. Pañcagavya and precious stones are dropped in the pond. Another text cited without mentioning its name also describes the rites in almost the same manner with elaboration on the laying of the cord (sūtrapāta).

- Installation of five liṅga-s

Nigamajñāna cites the passages from the Suprabhedāgama that treat the rite of installation of five liṅga-s. The Sadāśiva (probably representing the Īśāna face) is placed at the centre, Tatpuruṣa in the east, Aghora in the south, Sadya in the west and Vāmadeva in the north. The four liṅga-s on the directions are placed to face Sadāśiva. The same procedure is to be followed in the case of nine liṅga-s where the eight liṅga-s representing the Vidyeśvara-s are placed at the directions and at the intermediary directions.[476] The ritual procedure is the same as followed in the installation of one liṅga.

- Installation of the pedestal of the liṅga

Eight kalaśa-s are placed around one at the centre. The central one represents Manonmanī while in the rest Kālī, Kalavikaraṇī, etc. are invoked and worshipped with sandal paste, flower, etc. Fire oblations are then performed with Sadyamantra and after each oblation different parts of the pedestal are touched. In the pedestal which is of the form of a lotus (padmapīṭha) its different parts such as jagatī, kumuda, paṭṭikā are visualized to correspond to various parts of the goddess Umā. The joining of the liṅga with the pedestal is done by binding them with an eight-substance mortar (aṣṭabandha). At the end of agnikārya pūrṇāhuti is done with gaurīgāyatrīmantra.

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[475] The sthānīyapada is a square diagram with 11 x 11 pada-s. Mayamata (B. Dagens, 1970) 7: 10cd-11ab describes it in detail.

[476] In the text we also find directions for placing thirteen thousand liṅga-s and one thousand liṅga-s.

A detailed procedure of the installation of the pedestal is given as explained in the Kāmikāgama..[477] Most of the rites are, as mentioned in the text, the same as done for a new installation. The chapter is quite long and detailed. In the pedestal which may be of any shape a round hole is made. As the pedestal (piṇḍikā) represents the goddess (devī)·Devī is worshipped in the kumbha surrounded by eight other kumbha-s where Vāmā, etc. are invoked and worshipped. Special abhiṣeka is done to the liṅga placed on the sthaṇḍila with pañcagavya, decoction of clay (mṛtkaṣāya), etc. In the pedestal tattva and tattveśvara-s and mūrti and mūrtīśvrarī-s[478] are invoked. After doing the pradakṣiṇa of the temple with the pedestal and the kalaśa-s one enters the sanctum, puṇyāha, etc. are done, water from the śāntikumbha is sprinkled, gold, etc. are put inside the hole in the pedestal, and the liṅga is placed in the hole. Special abhiṣeka and worship are done.

- Installation of [the image of] Goddess (gaurīpratiṣṭhā)

This is of three types: installation of the image of the goddess alone without that of Śiva (kevala), that of the goddess accompanied by Śiva (sahaja) and installation of the image of the goddess (bhavānī) to that of Śiva that has already been installed (paunya). For the procedure Nigamajñāna largely imports passages from the Rauravāgama (kp. 31: 20cd-47) and a few verses from the Kāraṇāgama (89: 1-3). The text prescribes placing of precious stones (ratnanyāsa) in the maṇḍapa where the image of the goddess alone is kept. The exact forms of the goddess in the vīra, yoga and bhoga state are given.

- Opening of the eyes of the idol (nayanonmīlana)

After placing the idol which is either made of stone, clay or metal on a sthaṇḍila in a specially erected maṇḍapa the eyebrows, eyelids (pakṣmarekhā) of the idol are drawn with a gold needle. Then the sculptor is sent off after due honours with new cloth and gold rings. Then auspicious objects such as honey, ghee, cow with its calf, a brahmin and unmarried young girl (kanyā) are shown in that order reciting the vedic mantra-s which begin with 'madhu vātā', 'ghṛtaṃ mimikṣa', 'gaurdhenu', brahmajajñānaṃ' and 'gaurī mimāya' respectively.

Placing the idol in water (jalādhivāsa) after coming round the village is then performed. The measurements of the maṇḍapa, kuṇḍa, etc. are dealt with in the Kāraṇāgama. The idol is taken out from water, placed in the sthaṇḍila and abhiṣeka with various ingredients is done. It is then decorated and worshipped. After worshipping the kumbha of the goddess surrounded by eight others representing Vāmā, etc. fire worship is done. Finally the seed mantra (bīja) is taken from the kalaśa and is united with the idol and then kalānyāsa, etc. are performed in the idol. At the end the rite of divine marriage between Gaurī and Siva is done accordingly.

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[477] The entire portion corresponding to the Uttara-Kāmikāgama, 35: 98cd-168ab has been cited.

[478] The mūrtīśvarī-s are: dhārikā, dīptimatī, ugrā, jyotsnā, balotkaṭā, dhātrī, cetā and vibhvī.

- Installation of the mukhaliṅga (mukhaliṅgasthāpana)

Nigamajñāna begins by citing the Rauravottarāgama (17: 2) then cites a half-verse (48: 1cd) from the Dīptāgama (B. Dagens, t.II, 2007) and again switches over to the Rauravottarāgama (3cd-6cd). The characteristics of the mukhaliṅga are mentioned: it has five faces, fifteen eyes, with crown in the form of jaṭāmakuṭa. Finally, it gives the option of making the liṅga either with three or one face or containing three forms (trimūrti).[479]

After the preliminary rites the liṅga is taken round the village (grāmapradakṣiṇa). According to the Rauravottarāgama it is then placed at the centre of an eight-petalled lotus on the sthaṇḍila specially made in the maṇḍapa. For describing the ritual procedures Nigamajñāna largely follows the Dīptāgama and cites many passages from the chapter referred above. The rite of opening the eyes while reciting the netramantra is done and auspicious objects such as honey, ghee, etc. are shown before the liṅga. The rite of keeping the liṅga inside the water (jalādhivāsana) either for one or three nights is done.[480] After that the liṅga is placed on a special altar with its head towards east and face down and covered with red cloth. In the eight kalaśa-s placed around Īśāna, Tatpuruṣa, etc. are invoked and worshipped. After the final oblation (pūrṇāhuti) which is done by reciting the hṛdayamantra the liṅga is taken inside the sanctum where precious stones are placed inside the spot where the liṅga is going to be installed. The liṅga is installed with the recitation of Īśānamantra in such a way the five faces are towards their respective directions according to the prescription. The visualization of the Īśāna form[481] (Īśānamūrti) is clearly stated [meditation on] which, the text says, bestows liberation immediately. At the end puṇyāhavācana rite is performed and brahmins and other devotees of Śiva are sumptuously fed.

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[479] Rauravottarāgama, 17: 6. Is it any reference to three forms —Brahmā, Viṣṇu and Maheśvara—or any three of the five faces of Sadāśiva ? The text seems to be not clear.

[480] The Raurava even prescribes adhivāsa for seven nights.

[481] पूर्वे तु स्फटिकाभासं जटामकुटमण्डितम् ।
चतुर्वक्त्रसमायुक्तं द्वादशाक्षीणसंयुतम् ।
चतुर्भुजसमायुक्तं सर्वलक्षणसंयुतम् ।
शुक्लाम्बरधरं सौम्यं शुक्लवस्त्रोत्तरीयकम् ।

Jīrṇoddhāradaśaka[482]

Introduction

The text consists of ten verses with a few introductory ones at the beginning and a detailed commentary in prose. In the introductory verse Nigamajñāna pays obeisance to the Vināyaka installed on the tower (gopura) called Śambhurājagopura constructed under the orders of the king by name Campuvaraiyar (c. 14th century) in the holy place of Tiruvaṇṇāmalai. Therefore as explained in the commentary this text was composed by Nigamajñāna inside the temple.[483] He begins the text by stating that he is composing it by taking the passages from the ocean of various āgama-s (nānāgamāmbodhi) for the good of all.[484] Then he says that he who has no passion for the worldly life should serve Śiva after leaving all affairs related to the bound self (paśudharma) in order to get liberation from transmigration.[485] He may either live in one of the sixty-

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टङ्कशूलसमायुक्तमभयं वरदवामके ।
दिव्यगन्धानुलिप्ताङ्गं दिव्यपुष्पैरलङ्कृतम् ।
एवमीशानरूपं तु सद्यो मोक्षप्रदायकम् ।

[482] The analysis of this text is mainly based on the IFP transcript T. 663 and T. 306.

[483] अरुणाचलालये स्थित्वा इदं जीर्णोद्धारग्रन्थं कृतमिति ध्वनितम् ।
Cf. the brief life sketch of Nigamajñāna and his uncle-guru as found in the last section of Dīkṣādarśa. Vide *supra*.

[484] He also expresses his humility by stating that men of knowledge will not make fun of his attempt just as a child stretches its hand to catch the reflection of the moon in a flowing rivulet.

[485] Nigamajñāna in his auto commentary very interestingly and ably establishes that the concept of liberation propounded in the śaiva āgama-s is the highest and superior to those held by other systems such as the Cārvāka, Kāpālika, Vedānta (Māyāvāda), Pāñcarātra, etc. and that such liberation is attained only by intense devotion to Śiva which in its turn is accomplished by complete servitude to Śiva. To perform the highest form of service to Śiva the devotional acts such as living in the śaiva holy places, serving the devotees of Śiva constructing and renovating the temples of Śiva are aides.
सा च शैवी भक्तिः शिवभजनं विना न सम्भवति। शिवभजनं च शिवक्षेत्रवासशिवभक्तपूजनशिवार्चनशिवालयादिनिर्माण-
शिवालयाद्युद्धाररूप इति . . .
Also cf. फलपाकविधिं श्रुत्वा शिवभक्तिर्भवेद्यथा [°यदा ?] ।
तदा प्रवर्तते पुंसो लिङ्गसंस्थापने रतिः । (Suprabheda, kp. 21: 1cd-2ab)

eight holy places[486] of Śiva, serve the devotees of Śiva, worship Śiva or renovate His temple.

Nigamajñāna, then, gives a practical suggestion that he whose inner spririt has been purified by the merits (puṇyāvalī) accrued by living in the holy place of Śiva and by worshipping Him and His devotees should divide happily his entire income into three equal parts. Of these, he sets apart one for his livelihood and the remaining two parts he should collect in a copper vessel and offer them to Śiva on an auspicious day.[487]

- Introductory verse 1

The final aim of this text is the highest good, namely, reaching the world of Śiva. This is considered to be liberation as explained in the commentary. The only means to attain that type of śaiva liberation is devotion to Śiva. This devotion is expressed in five forms such as living in the śaiva holy place, worship of the devotees of Śiva, worship of Śiva, construction of temple of Śiva and renovation of the dilapidated temples of Śiva.[488]

We have to note that Nigamajñāna raises the devotional act of constructing and renovating the Śiva temple to the level of highest means to attain liberation which is one of his single most important contributions.

[486] Nigamajñāna cites a large chunk of Vīrāgama passages which furnish a list of these holy places along with the name by which Śiva is known there. The Śivadharma gives five groups of eight holy places (pañcāṣṭaka).
The Suprabhedāgama in its adhvapaṭala also gives a list of śaiva holy places divided into eight groups of eight holy places called sthānāṣṭaka. These are the places of Śiva's enjoyment:
एते श्रीकण्ठनाथस्य भोगस्थानं प्रकीर्तिताः । (vp. 3: 191cd)
According to the Skandakālottarāgama in these sixty-eight holy places Rudra is considered to have descended of His own accord (rudrāvatārasthala) and they have come up by themselves (svayamudbhūta).
अष्टषष्टिमहाक्षेत्रं स्वयम्भूस्थानमुच्यते ।
रुद्रावतारस्थानानि स्वयमुद्भूतकानि च ।

[487] This view is expressed in the Śivadharma:
तस्मात् त्रिभागं वित्तस्य जीवनाय प्रकल्पयेत् ।
भागद्वयं च धर्मार्थं यतोऽनित्यं हि जीवितम् ।
But all the texts warn at the same time that while doing these holy acts one should not show off one's wealth (vittaśāṭhya).

[488] According to the author renovation of a temple of Śiva is a form of śivadharma. In the commentary he elaborates on the greatness of those holy places, greatness of undertaking various śaiva religious acts (śivadharma), etc. with many citations from the Śivadharma (4: 21ab-23ab), Śivadharmottara, Suprabhedāgama, etc.
According to Āgneyapurāṇa (?) if a person engages himself in śaiva religious acts even for a moment he lives in the world of Śiva for hundred divine years. The same text also says

- Śaiva holy place (Śivakṣetra)

According to the Suprabhedāgama[489] cited by Nigamajñāna II the place measuring one hundred and fifty cubits around the liṅga that has been installed by men is called a śivakṣetra and living within that place directly leads one to the world of Śiva. If the liṅga is such that has come out by itself (svayambhūta) then, the place around it measuring one thousand cubits is considered to be the śivakṣetra and if the liṅga has been installed by sages (ārṣa) then the place around it measuring five hundred cubits is considered as the śivakṣetra.

- Bad effects of unrenovated temples

According to the Kālottarāgama the temple which is intact (ajīrṇa) and is in a good state should not be renovated. If renovated due to inattention or confusion, he who has undertaken the renovation will be tortured in deadly hell such as the raurava. Nigamajñāna cites many āgama passages[490] that enumerate various bad effects that befall a town or a village or a country if the temples are not properly maintained and renovated. He cites them in order to inculcate the paramount importance of constructing and renovating the Śiva temples which, as we have seen above, lead to liberation.[491] The

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that if one sees good physical form (rūpa), wealth (draviṇasampatti) in a person one can very well infer that he had definitely engaged himself in śivadharma-s in his earlier births. Again, speaking on the greatness of śaiva holy acts the Śivadharmottara says that the sculptor (sthapati), the person who installs or makes construct the temple (sthāpaka), the trees [that are utilized], the bull that works in the construction and the labourers definitely reach the rank of Rudra (rudrapada).

The Suprabhedāgama states that he who constructs a temple of Śiva with well-baked bricks reaches the world of Śiva in a self moving aerial car (vimāna) made of gold.

Rāmakaṇṭha, one of the earliest śaiva ācārya-s also holds such a view and he cites an ancient authoritative passage in his commentary on Mokṣakārikā, 146ab: पक्वेष्टकाचितं सम्यग् यः करोति शिवालयम् । इति ।

[489] Suprabhedāgama, kp. 20: 37.

[490] The Suprabheda lists different bad effects such as famine (durbhikṣa) and epidemics such as smallpox if the liṅga and the temple are not well maintained or not renovated. According to the Ajitāgama there will be no rain if the dilapidated (jīrṇa) temple is not renovated.

[491] Incidentally in the commentary we find a brief discussion about different conceptions of liberation (mukti) held by various systems such as the materialists (cārvāka), buddhists, sāṃkhya, pāśupata, pāñcarātra, etc. Nigamajñāna also cites passages from such texts as Siddhāntasaṃgraha (which, according to the colophon, is the unpublished Siddhāntarahasyasāra composed by Trilocanaśiva. The transcript in FIP collection with No. T. 284 has a copy of this brief text.)

Ādityapurāṇa passages bring out the fruits obtained by different types of construction works and other activities such as painting the walls in the temple.[492] For the question where the power (śakti) of a worn-out (jīrṇa) liṅga or of the different images (bera) in the temple goes, Nigamajñāna answers by citing from the Kāraṇāgama and the Sūkṣmāgama. According to the former, the power remains for long in the orb of the sun (ādityamaṇḍala) just as the birds fly high to catch their prey. The Sūkṣmāgama adds that the power remains for twelve years in the orb of the sun and finally merges and the power of the place (sthānaśakti) also merges with the supreme state. The result, the temple becomes a void place (śūnyālaya). Nigamajñāna concludes the introductory chapter by stating that the renovation, etc. of a temple of Śiva brings forth four times and hundred times the fruit accrued by other śaiva acts and that not doing such acts as renovation engenders sin (pratyavāya).

Types of renovation

The renovation of the temple is of three types: renovation of the structure of the temple (prāsāda), that of the liṅga (śivatanu) and that of other images of Śiva. Again, the first one has seven sub-types such as that pertaining to the sthalakarma, prāsāda, prākāra, gopura, maṇḍapa, parivārālaya and vāstu. The second one consists of eight sub-types as piṇḍikā, mūlaliṅga, bālaliṅga, daivikaliṅga, ārṣaliṅga, mānuṣaliṅga, bāṇaliṅga (svāyambhuvaliṅga in the other transcript of the Jīrṇoddhāradaśaka) and balipīṭha. The third one is of six types as bera, citra, citrābhāsa, śūla, kuṇḍa and siddhānta.

1. Sthalakarma

When the floor of the sanctum (garbhageha) is uneven, when the abhiṣeka water through the passage (gomukha) goes to the holes created by mouse and when the wall, etc. lack adequate lime and other materials (kalka) the ācārya invokes the presence of Śiva in the kumbha from the liṅga and proceeds with the repair works. At the end śāntihoma, puṇyāhavācana are performed.

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[492] One finds such passages also in the Śivadharma, 5th adhyāya:
लिङ्गहस्तशतं साग्रं शिवक्षेत्रं समन्ततः ।
देहिनां तत्र मरणं शिवसायुज्यकारणम् ।
मनुजैः स्थापिते लिङ्गे क्षेत्रमानमिदं स्मृतम् ।
स्वयम्भूते सहस्रं स्यादार्षे चैव तदर्धकम् ।

2. Prāsādajīrṇoddhāra

- Duties of an artisan (śilpikṛtya)

The temple (prāsāda) is of three kinds: nāgara, vesara and drāviḍa as well as sāttvika, rājasa and tāmasa.[493] The Yogajāgama divides the temple into two categories in another way: temple according to the liṅga (liṅgavaśāt prāsāda)[494] and liṅga according to the temple (prāsādavaśālliṅga). The Kāmikāgama gives a list of various bad effects when the temple structure is damaged or destroyed due to fire according to the directions and portions of the structure. The Kāraṇāgama instructs that one should repair and restore the damaged parts of the temple such as the sthūpi, kapota, etc. using the same material in which they have been originally constructed and the text warns against changing the material. In the Vātulāgama passages which deal elaborately with renovation and post-renovation rites such as samprokṣaṇa, śāntihoma we find the instruction that when the parts such as the pādavarga is worn out or when the painting in the prastara has faded away one should do the repair for that portion alone and not beyond.

According to the Sūkṣmāgama if the entire temple structure is dilapidated one should reconstruct it using the same material as was done originally. If it is to be constructed by using other materials it should be done so according to the financial means. While the śaivāgama-s generally prescribe that the restoration of an old structure should be done without exceeding the original type or model[495] some āgama texts such as the Kāraṇāgama and Mohaśūrottara state that one should do better than the previous one and if the original structure was of low type in measurements and materials one should try to restore it into a higher one. Interestingly, the Kāmikāgama states that while nāgara type of temple is the best for the kṛtayuga, drāviḍa for the tretāyuga the sārvadeśika type is best suited for the kaliyuga.[496]

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[493] According to certain texts among these three types nāgara is called brāhmaṇa, drāviḍa is kṣatriya and the vesara is vaiśya and śūdra. Īśvara, Pitāmaha (Brahmā) and Viṣṇu are respectively the adhidevatā for them.

[494] The Aṃśumadbhedakāśyapa prescribes that while deciding the structure of the temple based on the liṅga one has to take into account only the outward portion of the liṅga that is being worshipped and not its base.

[495] The Kāmikāgama, Aṃśumadāgama, etc. generally prescribe that during restoration one should not change the type such as nāgara, drāviḍa, etc. of the original structure.

[496] The text adds that in the sārvadeśika type intermixture (saṅkara) of mantra, deity, ācārya, time, etc. will not be harmful.

- Duties of an ācārya (ācāryakṛtya)

When the temple structure is worn out or damaged due to fire, etc. the ācārya, well-versed in all the details of the rites beginning from ploughing the field and ending with the installation [of the deity] should draw all the powers of the deity in the bālaliṅga, conduct daily worship to it and reinstall the powers into the liṅga when the structure is restored. The Sūkṣmāgama prescribes that in such cases installation of a provisional liṅga (bālaliṅga) is obligatory. Further, the Sūkṣmāgama discusses the appropriate and auspicious time for the rite of installation of the provisional liṅga.[497]

- Materials for the provisional liṅga.

Any liṅga, made according to the prescribed rules, of metal or stone or wood[498] or of clay may be used as the provisional liṅga.

- Provisional temple (bālālaya)

The Kāmika, Kāraṇa and the Vīratantra deal with the construction of the provisional temple (bālālaya).

Rites for infusing the power from the original liṅga (mūlaliṅga) into the provisional one are dealt with in detail in the Ajitāgama. Construction of the maṇḍapa, altar and the kuṇḍa-s are clearly mentioned. According to the Ajitāgama adhivāsana of the provisional liṅga is done in the place before the mūlaliṅga accompanied by the rite of yātrāhoma. After worshipping the mūlaliṅga the patron who undertakes the restoration (kartā) prays along with the ācārya that he would reinstall the deity within a period ranging from one to twelve years. The power of the mūlaliṅga is drawn into the kumbha and that of the pīṭhaśakti into the vardhanī. The Suprabheda instructs that from the kumbha the power of Śiva is infused into the [bāla]liṅga, the Śakti into the pīṭha and the Vidyeśvara-s in the pīṭha starting from the east. Nigamajñāna states that the procedure of invoking the powers, its types such as *sālamba*, *nirālamba*, etc. are elaborately dealt with in the Ātmārthapūjāpaddhati to which he asks the readers refer. According to the Kāmika while doing the homa recitation of mantra-s from the Ṛgveda, etc. should be done.

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[497] The Kāraṇāgama deals elaborately with the rite of installation of the provisional liṅga.

[498] The Kāmikāgama specifies different types of wood such as palāśa, udumbara, madhūka, etc. for making the provisional liṅga. The Vīratantra deals with the measurements of the provisional liṅga based on the door of the sanctum or based on tālamāna. The Suprebhedāgama elaborates on the measurements, etc. of the liṅgasūtra of the provisional liṅga.

It also says that as the Sadyojātamantra is the Ṛgveda, as the Vāmadevamantra is the Yajurveda and so on these mantra-s may be recited for one thousand and eight or one hundred and eight times.[499]

•Types of provisional liṅga-s

Ten types of bālaliṅga are mentioned in the passage (source not mentioned). They are: sword (khaḍga), kūrca, image, reflection in the mirror (darpaṇapratibimba), pitcher (kumbha), sthaṇḍila, maṇḍala, sandals (pādukā), image drawn on a cloth (paṭa) and painting on the wall (bhitticitra). While the Vīratantra prescribes bālaliṅga even in the case of svayambhu and other liṅga-s the Kāmikāgama prescribes bālaliṅga in the form of a pitcher (ghaṭa) for the liṅga-s that had been installed by men. Even here these provisional liṅga-s can be worshipped to a maximum of one month after which a bālaliṅga should be installed. In the Kāmikāgama periods of different duration are stipulated for different bālaliṅga-s mentioned above.

• Types of installation

The Aṃśumadāgama mentions four types of restoration rites (samprokṣaṇa): *āvarta*, *anāvarta*, *punarāvartana* and *antarita*. The punarāvartana is that, when the powers once taken out from the mūlaliṅga and installed in the bālaliṅga[500] during restoration of the temple is undertaken, are again united with the mūlaliṅga. According to the Svāyambhuvāgama as there is no bālaliṅga in the case of the restoration of a svāyambhuvaliṅga the deities present in the liṅga and the vimāna are invoked in a movable liṅga and in the pīṭha. The Aṃśumadāgama emphasizes that the temple is like the body (deha) and the liṅga is the self that occupies it (dehī). It gives eight important rites that constitute a samprokṣaṇa. They are: collection of clay (medinīsaṃgraha = mṛtsaṃgrahaṇa), installation of the bālaliṅga (bālasthāpana), laying of the first bricks, (prathameṣṭakā), laying of the foundation deposit (garbha = garbhanyāsa ?), laying the uppermost stone (= top bricks just below the stūpikā) (urdhveṣṭakā), laying the dhātuliṅga, saṃsthāpana and samprokṣaṇa.

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[499] ऋगाद्यध्ययनं कुर्युः संस्कृता वेदवित्तमाः ।
एकं वा सर्ववेदांश्च पठेत् स्वस्वदिशि स्थितः ।
तदभावे त्वजाताद्या जप्तव्या मूर्तिपैः सह ।
सद्योजातस्तु ऋग्वेदो वामदेवो यजुः स्मृतः ।
अघोरः सामवेदस्तु अथर्वः पुरुषः स्मृतः । (Kāmikāgama, pūrva, 32: 52-54ab)
The Kāmika also says that if there are not enough mūrtipa-s the ācārya himself can do all these rites. The Ajitāgama prescribes pañcahoma where the five brahmamantra-s are recited and oblations are done in five separate kuṇḍa-s; the Suprabheda prescribes the rite of nava-kuṇḍahoma where nine different firewoods (samidh) are used.

[500] According to the Kāraṇāgama when the powers from the mūlaliṅga are drawn and kept inside a cage (pañjara) Śiva is like a parrot (kīravat).

During the rite of installation of the deities of the vimāna the Vīratantra prescribes that if the temple is of nāgara type then four square kuṇḍa-s should be made in all the four directions of the temple. If it is of drāviḍa type the kuṇḍa-s are round and if vesara the kuṇḍa-s are semicircle (ardhacandra). Finally the kumbha-s are taken round after elaborate agnikārya and they are taken above the vimāna. The ācārya performs the abhiṣeka for the vimāna reciting the vyomavyāpimantra and the five brahmamantra-s.

- Special instructions for restoration

According to the text Vāstuvidyāprakāśa and the Kāmikāgama while repairing the structure of the temple such as the inner enclosure or the outer ones or the shrines of the deities of the parivāra if the damage is very little then, only that portion that has been damaged may be restored. If the damage is more then, one should reconstruct the entire structure. Even here, the ancient well or pond should not be damaged or changed. The Sarvajñānottara warns that in any case, during the restoration work one should not show off one's wealth with the view to obtain great merits (mahāpuṇya).

If the kuṇḍa where the daily fire-worship is done is damaged one should make another temporary one with sand or rice. The fire that has been invoked in the kuṇḍa is taken out, united in the temporary kuṇḍa and daily agnikārya is performed. After the restoration is completed Agni is invoked again along with the yātrāhoma. Nigamajñāna concludes this section with a passage from the Kiraṇāgama which states that he who begins the restoration of the damaged temple structure experiences great enjoyments in the Rudraloka and they who see the completed and restored temple attain highest worlds even though they have committed the five great sins (pañcamahāpātaka).

Restoration of the liṅga (liṅgajīrṇoddhāra)

- Types of liṅga

According to the Suprabheda it is called liṅga because all the creatures are absorbed (laya) in the liṅga at the time of the dissolution (saṃhāra) and all of them again, come out from the liṅga during creation.[501] The Kāraṇāgama divides liṅga into two broad categories: immobile (sthāvara) which is mostly made of stone (śilāmaya) and mobile (jaṅgama). In another way the liṅga is of six types such as the momentary (kṣaṇika), that made of clay (mṛṇmaya), etc. Again, each one of them is of many types.[502] According to the Suprabheda the liṅga-s made of stone generally, are of four kinds: white, red, yellow and black and they are respectively worshipped by brahmin, kṣatriya, etc.[503] On the basis of the person who had originally installed the liṅga the liṅga-s are divided into nine types: divya, svāyambhuva, gāṇapa, āsura, sura, ārṣaka, rākṣasa, mānuṣa and bāṇa.[504] Again, according to the shape, measurement and the measurement of the sanctum (garbhagṛha) liṅga-s are divided into samaliṅga, vardhamāna, sārvadeśika, trairāśika, etc. Nigamajñāna says that he has described about sahasraliṅga, etc. in his other text Śivālayanirmāṇadīpikā to which he refers the readers. Liṅga-s with lines (dhārāliṅga) are explained in the Kāraṇāgama.

- Restoration of the liṅga

As prescribed in the Kāmikāgama and the Suprabheda sixteen types of liṅga-s that have been damaged due to various causes such as breaking, wearing out, fire, etc. should be thrown away and a new one should be made and installed.[505]

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[501] लयं गच्छन्ति भूतानि संहारे निखिलान्यथा ।
सृष्टिकाले तु सृष्टानि तस्माल्लिङ्गमुदाहृतम् ।
Cf. also
आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।
आलयः सर्वभूतानां लयनाल्लिङ्गमुच्यते । (Śivadharma, 3:26)
आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।
सर्वभूतालयं प्रोक्तं लयनाल्लिङ्गमुच्यते । (Rauravāgama, kp. 59: 212)

[502] These details are explained in the Suprabheda, Kāmika, etc. The Suprabheda also notes down different fruits aquired by worshipping these types of liṅga-s.

[503] That liṅga made of black stone is best for all persons.

[504] The special characteristics (lakṣaṇa) of these different kinds are given in detail in Kāmika and other texts.

[505] The Kālottarāgama adds that those liṅga-s that have not been regularly worshipped for a longtime should also be abandoned.

First the rite of liṅgoddhāra is performed which consists of special oblations with various ingredients with a prayer that the liṅga is going to be moved from its place. It is interesting to note that the Kāmika prescribes that the ācārya performs sakalīkaraṇa, etc. and that he feeds many persons who wear śivaliṅga (śivaliṅgī) and with their satisfaction (tṛpti) he enters the sanctum.[506] He then prays that "Oh Lord ! this liṅga [that has been damaged and therefore, its worship] will only bring harm (doṣāvaha). When this is restored (uddhāra) there will prevail peace [in the country]. These are your words. Kindly preside over the rites". After the fire worship he again prays that any ill-spirit that resides in the liṅga causing fear may depart with the command of Śiva. Giving the parāṅmukhārghya the ācārya invokes Śiva from the liṅga and installs in the kumbha. The damaged liṅga is now taken in procession with music and dance and if it is made of stone it is thrown in the sea or in a tank, if made of clay it is thrown in water and if made of wood it is thrown in fire. In order to protect the sanctum homa with mahāpāśupatāstramantra is performed.[507]

Those liṅga-s that have been damaged by elephants or by enemies due to anger can be reinstalled if they are found to be free from any great damage or holes. The Kāmika prescribes capital punishment for a person who breaks or damages the liṅga. If the liṅga is lost or thrown in rivers one may wait for a period of one month till it is searched and found. Beyond that a new liṅga should be installed preceded by śāntihoma and other prāyaścitta-s.

- Restoration of the svāyambhuvaliṅga

Even if damaged or worn out a liṅga that has come of itself (svāyambhuvaliṅga) does not require any restoration work. Instead, rites of prāyaścitta such as diśāhoma, śāntihoma, recitation of the Veda-s, abhiṣeka of the liṅga with milk, etc. are done. Feeding the brahmins and śaiva-s and offering of bali at midnight are some of the prāyaścitta rites. The damaged portion can be bound by gold or copper pieces and samprokṣaṇa is then performed. According to the Svāyambhuvāgama in the daivika type of liṅga if the damage is less than two hundred parts of blackgram that liṅga can be taken. In the ārṣa type damages less than three aṅgula-s can be taken. In the case of mānuṣaliṅga if the damage in the part of the liṅga is less than an aṅgula it can be taken. In the portion of the pīṭha if the damage is less than three aṅgula-s it can be restored and taken for worship. If the pīṭha of the liṅga meant for personal worship (ātmārthapūjā) is damaged another one in gold or silver is made and installed. If the baliliṅga which is taken round the temple everyday while offering bali falls and breaks prāyaścittahoma is done at the spot or inside and another baliliṅga is made.

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[506] The Kāmika prescribes a special mantra oṃ vyāpakeśvarāya namaḥ for this rite.

[507] According to the Kāmika for restoration even the liṅga-s that have been wrongly installed by the artisan or by the ācārya can be taken.

Restoration of the images (pratimājīrṇoddhāra)

The Kāraṇāgama and other texts divide the parts of an image into four sub-parts: aṅga, pratyaṅga, sāṅga and upāṅga.[508] If any of these parts are damaged those parts are repaired with the help of the artisans without exceeding or falling short of the old measurements. The rites of restoration are dileneated in the Vātulāgama, Aṃśumadāgama, etc. According to the Kāraṇāgama if an image is found during excavation that image is reinstalled ritually without ratnanyāsa, opening of the eyes (nayanonmīlana), etc. If the book containing the āgama (siddhāntapustaka) is damaged it is covered with ghee and put in fire as oblation and the Aghoramantra is recited hundred times.

Rites of reinstallation

Nigamajñāna states that the rites should be performed according to the āgama-s. He then elaborately deals with these rites. The same rites and the methods of restoration are performed to the damaged shrines or images of the parivāra deities.

The Sarvajñānottarāgama, Kāraṇāgama, Aṃśumadāgama, etc. assure prosperity, attaining of high worlds after death, saving twenty one generations of ancestors as some of the fruits obtained by undertaking the works of restoration and performing the reinstallation rites.

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[508] The Niśvāsāgama defines them as under:
अङ्गं कर्णोर्ध्वदेशे तु उपाङ्गं कण्ठमेव च ।
प्रत्यङ्गं चेदधस्ताच्च त्रिविधं तदुदाहृतम् ।
Also,
शिरो वक्त्रं च हृदयमङ्गं चेति प्रकीर्तितम् ।
वक्षः कण्ठस्तनौ बाहुनाभिगुह्योदरं तथा ।
ऊरूजानुद्वयं चैव प्रत्यङ्गमिति कीर्तितम् ।
नेत्रनासाग्रकण्ठं च पाणिपादतलाङ्गुलिः ।
जटामकुटसंयुक्तं साङ्गं चेति प्रकीर्तितम् ।
The Dīptāgama gives a slightly different definition of them.

Śaivakālaviveka[509]

Nigamajñāna composes this text after churning the ocean of āgama-s such as the Kāmika, Ajita, etc. mainly to discuss the correct and auspicious time for various rites beginning from ploughing (karṣaṇa) the field [for the construction of the temple] and ending with the installation of the liṅga (pratiṣṭhā).[510] This text of 49 verses has been commented by one Gaṇapatibhaṭṭa.

Suitable time for ploughing the field

- Suitable stars

Fifteen stars such as Maitra (anūrādhā), Punarvasu, etc. are considered to be most suited for beginning the work of ploughing the field.

- Suitable lunar days (tithi)

These days are only during the white fortnight (sitapakṣa) of the moon. They are any day except the fourth day after the newmoon (caturthī), the eighth (aṣṭamī), the ninth (navamī), the twelfth (dvādaśī) and the fourteenth (caturdaśī) days,

Nigamajñāna also mentions the different yoga-s (pertaining to astrology) that are suitable for ploughing.

The deśika who is conversant with these details then examines the quality and type of the ground selected [over which the temple is proposed to be constructed] by smell, taste and colour.[511]

Next the suitable stones are examined and selected for the construction. Here also we find elaborate details for examining the stone and the suitable days and time.

Nigamajñāna stresses the fundamental importance of the vāstupūjā which should be performed at the commencement of the rites such as sacrifice (yāga), bālasthāpana, samprokṣaṇa, liṅgasthāpana, etc. Then follows the rite of aṅkurārpaṇa which is to be done nine or seven or five or three days before the rite during the night.

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[509] *Śaivakālavivekaḥ karṇāṭakabhāṣanuvādasahitaśca nigamajñānamunipraṇītaḥ gaṇapatibhaṭṭaviracitavyākhyāyutaḥ*. Ed. Sitaramasomayaji, pub. Sri Manonmanigranthamalamandiram, Bengaluru, 1966. Sri Manonmanigranthamala, 16.

[510] These rites are generally called karṣanādipratiṣṭhānta.

[511] Many āgama-s such as the Ajita, Suprabheda, etc. deal with this elaborately.

The types of bālaliṅga (which were mentioned in the Jīrṇoddhāra-daśaka), the suitable time for installing the bālaliṅga are discussed in detail.

Nigamajñāna then deiscusses the suitable times for the installation of the deities such as Vināyaka, Subrahmaṇya and Gaurī.

Auspicious time for the daily obligatory rites (nityakarmakāla)

The ācārya wakes up from sleep five ghaṭikā-s before sunrise. After completing the personal cleaning, bath, sandhyā worship, etc. he makes the auspicious sound by playing the five musical instruments (pañcavādya).[512] Worshipping Śiva during the eight junctures (sandhi) that span a day is very fruitful. According to Nigamajñāna the pavitra rite is included in the nitya category.

Time for māsapūjā

Nigamajñāna states that the month (māsa) is divided into sūkṣma and sthūla; while the twelve months beginning from Meṣa belong to the first type those beginning from Mārgaśīrṣa and ending with Puṣya are called sthūla.[513] The monthly special worships should be done on the day of the star ārdrā, northern and southern solstices, equinox, eclipses, etc. He states that if the star prescribed for the māsapūjā comes twice in a month, the māsapūjā also should be done twice.

Time for the sacraments (saṃskāra)

Nigamajñāna specifies different periods for each of the sixteen sacraments such as the garbhādhāna, sīmantonnayana, etc.

Time for dīkṣā

The guru after due examination of the disciple based on the level of fall of the power of Śiva (śaktipāta) on him should select an auspicious time such as the days with the stars like maghā, śravaṇa, etc. for giving him the dīkṣā.

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[512] The Vātulāgama gives the details of each type of the musical instrument.

[513] The Aṃśumadāgama states,
मासं द्विविधमाख्यातं स्थूलं सूक्ष्मं दिवाकर ।
मार्गशीर्पकमासादि स्थूलमित्यभिधीयते ।
मेपादिमीनपर्यन्तं सूक्ष्ममेवं प्रकीर्तितम् ।

Occasions for vārapūjā

For getting rain, for the conquest of the enemies by the king, to ward off epidemics, for tranquility in the village and such other purposes vārapūjā is performed in the temple.

In the same manner on the day of the birth-star (janmarkṣa) or on the day of king's coronation nakṣatrapūjā is done.

Nigamajñāna talks also about the time for the performance of such special types of worship as bhadrapūjā, chinnapūjā,[514] etc. He also discusses the appropriate time for special abhiṣeka such as kṣīrasnāna and ghṛtābhiṣeka. According to him the aṣṭamīpūjā is to be done in the month of mārgaśīrṣa during the black fortnight (kṛṣṇāṣṭamī).

Śaivaṣoḍaśakriyāprakāśa[515]

Nigamajñāna begins the work by citing from the Vīratantra which enumerates the sixteen sacraments for the śaiva-s. He also cites from Manu, Viṣṇudharmottara. He argues that these sixteen sacraments are for those types of śaiva-s such the avāntaraśaiva, etc.[516] (He has discussed this in Dīkṣādarśa, Āśaucadīpikā, as well as in ŚPM). For the śaiva-s belonging to the first three varṇa-s (traivarṇika) there are already the sacraments ordained in the smṛti-s (which is based on the Veda-s).[517]

The Skandakālottarāgama explains that by first performing the jātyuddhāraṇahoma the śūdra-s (who are classified as avāntaraśaiva) are made to be twice-born (dvija) and then the sixteen saṃskāra-s as well as the dīkṣā are performed.

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[514] According to Nigamajñāna chinnapūjā is to be done for Gaṇapati at the end of morning daily worship. But the Aṃśumadāgama which deals with the chinnapūjā in one of its chapters says that it should be done on Friday or Monday or on the navamī day with different kinds of flowers. Vide T. Ganesan, 2005: *Approaching the Āgama: A brief survey of their contents* in Āgama Suṣamā, collection of papers presented at the Seminar on Āgama-s, Rashtriya Sanskrit Vidyapeetha, Tirupati, 2005., p. 161.

[515] The analysis of this text is based on a single palm-leaf manuscript kept at IFP with RE. 25192, fols. 7a-36a. The text is incomplete as it ends abruptly in the chapter dealing with antyeṣṭi. But there is a paper manuscript containing the complete text which is voluminous in the collection of the Tiruvavadutурai Math, Tiruvavduturai with the number 17.

[516] In support he sites from the Santānāgama.

[517] आदिशैवो महाशैव अनुशैवस्तथैव च ।
वेदोक्तेनैव मन्त्रेण शैवाचारं समाचरेत् ।

According to the Kāmika either the vedic saṃskārá-s or the śaiva ones can be performed based on one's faith. But, if a woman has been either given the śaiva dīkṣā or married to a śaiva initiate then the sacraments for her off-spring should be the śaiva type. The same āgama prohibits vaidika sacraments for those born in anuloma varṇa and prescribes for them the śaiva ones. Just as according to the Manusmṛti as cited by Nigamajñāna a brahmin without the saṃskāra is not qualified to study the Veda-s so also the avāntaraśaiva, etc. without the śaiva saṃskāra-s are not qualified to perform pūjā, etc.

Further Nigamajñāna cites the evidence from the Bālajñānaratnāvalī (a paddhati text now seems to be not available) to the view that for a person belonging to the sacchūdra class dīkṣā, etc. can be performed according to the āgama-s and for those born in the asacchūdra class dīkṣā according to the tantra mode can be performed. It also says that the ācārya can make the asacchūdra pure by making him drink the water used for cleaning his feet (pādodaka) and then do the dīkṣā.

Incidentally Nigamajñāna cites from the Kāmika which categorically states how persons belonging to each varṇa should recite which mantra. While the brahmin recites the mantra beginning with the praṇava and ending with *namaḥ*, the kṣatriya does it beginning with praṇava and ending with *svāhā*, the vaiśya and the śūdra ending with *vauṣaṭ*.[518]

The Vīratantra prescribes recitation of the hṛdayamantra for the saṃskāra-s and Nigamajñāna interprets on the support from the Triśatikālottarāgama that wherever vedic mantra-s are prescribed there hṛdayamantra should be used.

The description of the rites is preceded by that of the aṅkurārpaṇa as dealt with in the Suprabhedāgama which is the first auspicious rite to be performed. For deciding the proper time to do the rite of aṅkurārpaṇa he cites from Bṛhaspati, Nārada, Narasiṃha, etc.

Next the rite of kindling the ritual fire (agnimukha) is briefly described. Mainly the Vīratantra and the Suprabheda are cited as support. Then the sacraments such as the ritual union with one's wife after her menstrual period (ṛtusaṃgamana), pregnancy (garbhādhāna), tying the protective cord (rakṣābandhana) for the person to whom the sacraments are to be performed are treated. For the rakṣābandhana one may use either a silk or a cotton thread. According to the Cintyaviśva astramantra should be recited while sprinkling the purified water on the disciple.

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[518] सर्वे मन्त्राश्च योग्याः स्युश्चतुर्जातिसमन्विताः ।
प्रणवादिनमोऽन्तं तु ब्राह्मणस्य प्रयोजयेत् ।
स्वाहान्तं क्षत्रियस्योक्तं वौषडन्तं विशां मतम् ।
वौषडन्तं तु शूद्राणां देवध्यानं समन्वितम् । (Kāmikāgama, uttara-, 76: 6-7)

Nigamajñāna briefly discusses the proper star, proper zodiac signs (rāśi), etc. for the rite of sīmantonnayana which is performed during pregnancy. He cites astrological texts such as Kāladīpa. On the authority of Hārīta he concludes that this rite should be done only during the first pregnancy and not for the succeeding ones. The jātakarma should ideally be performed immediately after the birth of the child. One may even do it even before the first breast-feeding (stanyapāna). In the rite of name giving for the child (nāmakaraṇa) the preliminary rite of kindling the śiva-fire, etc. are done and also making the hand of Śiva (śivahastakaraṇa). This is only in the case of the male child. The name śiva should be appended along with the name. The Vīratantra gives twelve names of Śiva each one for each of the twelve months beginning from Mārgaśīrṣa in which the child is born to be added along with the name.[519] Twelve such names for the female child also are given.[520]

The rite of taking the child out for the first time is treated next. On an auspicious day in the fourth month of the child the father decorates it and with auspicious sounds and benediction of four brahmins first kisses the head of the child.[521] Then the father accompanied by his relatives takes the child first to the Śiva temple and reciting the vṛṣagāyatrimantra first makes obeisance to Vṛṣabha at the entrance.[522]

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[519] शङ्करं मार्गशीर्षे तु पुष्ये शम्भुरिति स्मृतम् ।
माघे माहेश्वरं प्रोक्तं महादेवस्तु फाल्गुने ।
चैत्रे तु स्थाणुनामा च वैशाखे तु शिवस्तथा ।
ज्येष्ठे पशुपतिर्नाम आषाढे चोत्र [चोग्र ?] नामकम् ।
श्रवणे रुद्रनामा च भाद्रे चैव त्र्यम्वकम् ।
आश्वयुजीश्वरनामानं कार्त्तिक्यां रुद्रनामकम् ।

[520] अम्बिका पार्वती गौरी भवानी च सुरार्चिता ।
दाक्षायणी हैमवती महादेवी हरप्रिया ।
उमा शिवङ्करी चेति गिरिजा द्वादशैव तु ।

[521] पिता पुत्रमलंकृत्य शिवघोषं विशेषतः ।
पिता तत्पुत्रमूर्ध्नि जिघ्रति ।
This is exactly called உச்சி முகர்தல் in Tamil.

[522] Nigamajñāna states that the procedure of making obeisance to different deities in a śiva temple has been dealt by him in his Ātmārthapūjāpaddhati and asks the reader to refer to it for further information.

In the rite of first feeding of cooked rice (annaprāśana) oblations are done in Śiva fire with cooked rice and pāyasa and the child is fed with a little portion of the remainder.[523]

In the rite of piṇḍavardhana Īśāna and other mantra-s including a ten-lettered mantra are recited in the ears of the child. Then reciting the mantra that commences 'madhu vātā' honey, ghee, madhuparka are fed to the child. The tonsure ceremony is done for the child at the age of three and preferably during the northern solstice (uttarāyaṇa). The preliminary rites are commenced with an auspicious note by reciting 'hara hara' in high tone (harahareti ghoṣa).

The next rite of investing with the sacred thread (upanayana) for the boy is generally prescribed to be done during the fifth year. But Nigamajñāna also cites smṛti and Vīratantra passages that prescribe the eighth year for a brahmin, eleventh for the kṣatriya and twelfth year for the vaiśya. On the authority of such texts as Jyotiṣārṇava Nigamajñāna concludes that there is upanayana ceremony for the śūdra also.[524] The Skandakālottarāgama prescribes upanayana along with dīkṣā for the śūdra.[525] He also concludes that for śūdra girls also the rites of caula, upanayana are done along with the rite of dīkṣā.

In the daily obligatory rite of sandhyāvandana which every person after the upanayana should perform the Kālottarāgama states that one should first do the vaidika mode and then the śaiva mode. On any account the śaiva mode of sandhyāvandana should obligatorily be performed or otherwise he is doomed.[526] The Kāmikāgama prescribes the obligatory performance of both the modes for one who has not renounced while for one with intense detachment towards worldly pleasures the śaiva mode is obligatory and the vaidika one is optional. After the boy is invested with the sacred thread he should hold the staff and should beg his food first from his mother or from his sister. According to the Jyotiṣaratnākara while doing so a brahmin should utter "Oh venerable lady ! give me alms!" (bhavati bhikṣāṃ dehi) while a kṣatriya should utter *bhavati* at the middle of the sentence and a vaiśya should do at the end. One should observe this vrata and follow the rules either for three days or until the time of marriage.

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[523] As usual there is no homa in the case of a female child.

[524] We can easily notice in this and other matters such as the procedure of reciting the mantra, etc. Nigamajñāna is very much favorable towards the śūdra varṇa and one does not also miss his special care to bring the śūdra-s also under the broad division of śaiva religious system by according them all śaiva sacraments in all possible ways. The social situation that prevailed during his period (16th century) was very crucial and a reorganization of the varṇa system was very much felt by Nigamajñāna based on the śaiva āgama-s which were there already but sought to be applied by him at that crucial period. He seems to be much ahead of his times by arguing for śūdra girls also the rites of caula, upanayana along with the rite of dīkṣā !

[525] उपनयनस्य दीक्षायां कारयेत्तु षडानन ।
आराधनविधानेन शिखायज्ञोपवीतकम्। ।

[526] भौतिका नैष्ठिकास्तद्वत् ब्राह्मीं कुर्यात् पुरा न च ।
शैवं तु नियमेनैव सेव्या पतनमन्यथा ।

Then the rite of completing the brahmacaryavrata called samāvartana is done after which the young man marries a suitable good looking young woman born in a pure family. Many passages from the smṛti and the āgama-s are cited by Nigamajñāna on this subject. The eight types of marriage explained in the texts are also cited here.

The funeral rites (antyeṣṭi) are explained at the end. Nigamajñāna discusses the importance and the benefit of performing the antyeṣṭi for all initiated śaiva-s and even for one who has not fully followed the śaiva rules after dīkṣā. For, the antyeṣṭi itself is a form of prāyaścitta.[527] According to the Kāmikāgama this rite is of two kinds: one accompanied by the rite of tattvaśuddhi and the other without it. The manuscript of the text of Śaiva-ṣoḍaśakriyā as we have it stops abruptly in the middle of the antyeṣṭi rite.

Commentary called Vilocana on the Varuṇapaddhati

The Varuṇapaddhati consists of two hundred verses of which the first hundred deals with the basics of dīkṣā[528] and the second one with those of installation (pratiṣṭhā) of a śivaliṅga in a temple. Nigamajñāna's explanations in the commentary are very direct and at many places very informative. The compound word nirvāṇadvaya occurring in the very first verse of the Varuṇapaddhati is explained by Nigamajñāna as meaning two types of liberation (nirvāṇa) of which one is caused by the grace of Śiva which falls without any intervening medium (niradhikaraṇa) on those selves such as the vijñānākala and the other which falls on those selves such as the

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[527] Some of these ideas are already discussed in the Dīkṣādarśa in the section dealing with funeral rites.

[528] Refer to the only edition of the Varuṇapaddhati with the commentary of Nigamajñāna: *T. Ganesan 2006a varuṇapaddhatiḥ varuṇaśivaviracitā nigamajñānadeśikaviracita-vilocanākhyavyākhyāsahitā* (dīkṣāprakaraṇam), critically edited with introduction by T. Ganesan, pub. Sri Aghorasivacharya Trust, Chennai, 2006.

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sakala through the medium of the guru. He dismisses other views on mokṣa which propound enjoyment (bhukti) along with liberation. Interestingly, Nigamajñāna holds mukti to be the state where the innate qualities of the self such as omniscience (sārvajñya) and the supreme power to do everything (sarvakartṛtva) are fully manifested. This is evident from his interpretation of the first half of the second verse.[529] But in his commentaries on CC and the ŚJBN, 10 we come across a slightly different view on liberation which is in line with that of the Civañāṉapōtam, 10.[530]

The second verse of the Varuṇapaddhati defines the rite of dīkṣā as characterised by intense devotion (bhakti) and detachment (vairāgya).[531] Nigamajñāna defines bhakti towards Śiva to be of eight kinds on the basis of the Śivadharma[532] as well as nine kinds for which he cites from an unnamed source. Incidentally Nigamajñāna also briefly talks about śaktinipāta which is the basic criterion for the development of strong devotion towards Śiva which is caused by the equality of virtuous (puṇya) and sinful (pāpa) acts called technically karmasāmya. For driving home his point of view Nigamajñāna cites from the Kiraṇāgama, Mṛgendrāgama, etc.

In arguing for the removal of mala by the grace of Śiva which is done through dīkṣā Nigamajñāna states that though mala covers the innate qualities of the self since beginningless time it can very well be removed by the rite of dīkṣā[533] which destroys the relation between bondage and the self and then makes manifest the innate śiva-qualities of the self.[534]

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[529] शिवत्वं विद्यमानमेवात्मनो मलतिरोहितं . . . व्यज्यते व्यक्तीक्रियते ।

[530] அன்னியமின்மையின் அரன் கழல் செலுமே.

[531] क्रिया सा कथ्यते दीक्षा भक्तिवैराग्यलक्षणा ।
The Pauṣkarāgama (4:39-41) states that his detachment is such that he develops fear for transmigration and intensely longs for the vision of Śiva who makes him cross the ocean of transmigration.

[532] मद्भक्तजनवात्सल्यं पूजायां चानुमोदनम् ।
स्वयमभ्यर्चनं चैव ममार्थे चाङ्गचेष्टनम् ।
मत्कथाश्रवणे भक्तिः स्वरनेत्राङ्गविक्रियाः ।
ममानुस्मरणं नित्यं यश्च मामेवोपजीवति । (1: 27-29)

[533] He cites from the Sarvajñānottarāgama according to which just as the copper becomes gold when soaked in mercury so also the innate qualities similar to those of Śiva present in the self are manifested when the knowledge dawns on him through the grace of Śiva.

[534] एवं चात्मनः शिवत्वव्यक्तिदानात् पाशसम्बन्धनाशकत्वाच्च दीक्षेत्यर्थः । (Nigamajñāna on Varuṇapaddhati, 1:2). Though Nigamajñāna seems to argue here for the manifestation of śivatva as the state of liberation (abhivyaktisāmya) in ŚJBN, 10 and as mentioned earlier, in his commentary on CC he interprets liberation differently.

The fourth verse of the Varuṇapaddhati succinctly gives the essential characteristics of a bound self. Nigamajñāna explains each word of the verse and says that the elaborate discussion on the nature of bound self has been done in the commentary on the Śataratnasaṃgraha[535] and therefore not repeated here. For the objection that since dīkṣā is also a rite and therefore an action like the vedic sacrifice, jyotiṣṭoma, etc., it cannot liberate the self just as the jyotiṣṭoma, etc. do not, Nigamajñāna replies that though it is so and just as a person living in the forest (jāṅgalika) removes the effects of poison by the powers of the mantra (mantrasāmarthya) and meditation so also the ācārya fully empowered by the supreme power of Śiva (śivaśaktyupabṛṃhita) and by the rite of dīkṣā removes the bondage and makes manifest the innate Śiva-qualities of the self.[536]

The greatness of the concept of liberation held in the śaiva system is brought forth by Nigamajñāna in Varuṇapaddhati1:7. While the other systems conceive of liberation which is not eternal, and which is nothing but reaching that level below that of Śiva the concept of liberation held by the śaiva system is the highest since the liberated self attains Śiva the highest one and all the three types of bondages are cut asunder by the rite of dīkṣā. It is interesting to note that Nigamajñāna explains the concept of liberation as held in the texts he comments and does not superpose his own views onto the text. What is more, he cites the Mṛgendrāgama passage (vp. 2:29)[537] which is typical of the concept of liberation expounded and propagated by Sadyojyoti, Nārāyaṇakaṇṭha, Rāmakaṇṭha and others. For explaining the functions of different tattva-s such as kalā, etc., the types of dīkṣā, the non-binding nature of the rites performed by the initiate after dīkṣā and the change of essential natures brought about by the dīkṣā, etc. Nigamajñāna very closely follows the Tattvaprakāśa, Tattvasaṃgraha and other texts. The expression śaktipāta – fall of power [=grace] of Śiva – is explained by Nigamajñāna as 'the state of śakti that is ready (unmukhatva) to grace the self'.[538]

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[535] The only published commentary called Ullekhanī on the Śataratnasaṃgraha is attributed by some to Umāpati the compiler of the Śataratnasaṃgraha and by others to unknown authorship. Because of the above mentioned remark of Nigamajñāna we may consider that the Ullekhanī is from the pen of Nigamajñāna. But the style and some of the conceptions explained in that commentary do not seem to support this theory. Normally such remarks by Nigamajñāna as we have come across earlier like his reference to the Ātmārthapūjāpaddhati in the Jīrṇoddhāradaśaka or to the Dīkṣādarśa in the Śivālayanirmāṇasthāpanakriyādīpikā clearly show that these texts are undoubtedly from his pen. But the reference to the commentary on the Śataratnasaṃgraha in Varuṇapaddhati, 1: 4 is not so unambiguous. Anyway it requires a separate study to firmly attribute its authorship to Nigamajñāna which I reserve for the future.

[536] विपापहारं कुरुते ध्यानवीजवलैर्यथा ।
कुरुते पाशविश्लेपं तथाचार्यः शिवाध्वरैः । (Sarvajñānottarāgama, 1:8)

[537] शैवे सिद्धो भाति मूर्ध्नीतरेपां मुक्तः सृष्टौ पुंवरोऽभ्येति नाथः ।
विश्वानर्थान् स्वेन विष्टभ्य धाम्ना सर्वेशानानीरितः सर्वदास्ते ।

Vyomavyāpistavalaghuṭīkā

Nigamajñāna writes this brief commentary (laghuṭīkā) on Vyomavyāpistava which is one of the important hymns (stotra, stava) composed by Bhaṭṭa Rāmakaṇṭha. He speaks of Rāmakaṇṭha in exalted terms.[539] Nigamajñāna's aim in writing this brief commentary is to show the meaning of the words of the hymn to the novices in śaivism while he says that he had discussed the meanings elaborately in the big commentary (bṛhaṭṭīkā). According to Nigamajñāna Rāmakaṇṭha has composed this hymn comprising ninety āryā verses of which each verse describes each of the eighty one words (pada-s) that compose the vyomavyāpimantra which consists of three hundred and sixty eight syllables. The aim of this composition is to elucidate the greatness of worship (upāsanā) of these eighty one pada-s which bring forth the destruction of all the bondages (pāśajāla). These eighty one pada-s of the vyomavyāpimantra are, as explained by the sage Ruru (probably in the Rauravasūtrasaṃgraha), invoked in the navanābhamaṇḍala consisting of nine lotuses with nine squares beginning from the centre and ending at the north-east.[540] For the objection why Bhaṭṭa Rāmakaṇṭha has composed this hymn extolling the Vyomavyāpimantra while there are other mantra-s consisting of more than thousand syllables Nigamajñāna answers that, as explained in the Kālottarāgama, among all the mantra-s the vyomavyāpimantra is held to be the highest and is like the king among the mantra-s (mantrarāja). He also says that Bhaṭṭa Rāmakaṇṭha follows the version of the mantra (containing three hundred and sixty eight syllables) as expounded in the Rauravāgama while that of the Kālottarāgama is slightly different.

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[538] शक्तेरनुग्रहोन्मुखत्वमेव निपात इत्युपचर्यते ।
The same view is also expressed in the second explanatory verse of unknown authorship on the Civañāṉapōtam, 5 of Meykaṇṭār.

[539] He says that Rāmakaṇṭha who is a bull among deśika-s (deśikapuṅgava) was wearing continuously as it were, the golden necklace, composed of the śaiva āgama-s.
अनवरतविधृतशिवागमस्वर्णदामकण्ठः रामकण्ठो नाम देशिकपुङ्गवः . . .

[540] The procedure of drawing the navanābhamaṇḍala is explained in the Kālottarāgama, Mataṅgapārameśvarāgama (kp. 1: 51-56) to which Nigamajñāna refers. Also, Siddhāntasārāvali of Trilocanaśiva contains the procedure.

As a general principle, according to Nigamajñāna, by praising that signified by the word (vācya) only the word that denotes it (vācaka) is really praised. In the fourth verse Bhaṭṭa Rāmakaṇṭha uses the word vyoma as ending in the letter 'a' while normally the word is vyoman which special usage Nigamajñāna points out. He interprets the word ananta as having no end, no beginning and no middle.[541] It is interesting to note the explanation of Nigamajñāna for the word anāśrita which is the eighth word of the vyomavyāpimantra: Śiva's complete independence is brought out in this word. He is not at all dependent (anāśrita) on anybody other than Himself for performing the five acts (pañcakṛtya). For the word yogapīṭhasaṃsthitāya Nigamajñāna gives the meaning as Śiva seated on the yogaśakti which śakti is the body as it were, of Sadāśiva. The word sadyojātamūrti is interpreted as 'that form [of the Lord] by which human beings immediately become free from birth, etc.'[542] In this way there are certain interesting explanations in the Laghuṭīkā for some important words.

Śaivāgamaparibhāṣāmañjarī

The Śaivāgamaparibhāṣāmañjarī (ŚPM) seems in all probability the first work of Nigamajñāna II. He compiles the passages that explain various ideas related to the doctrine (jñāna), rites (kriyā) and observances (caryā) pertaining to the śaivasiddhānta as expounded in the āgama-s and kindred texts.[543] He arranges them all under the numbers beginning from one and ending with ten. It is also probable that his effort was to author an encyclopedic compilation fully based on the vast āgama literature.[544]

Generally the selection of topics based on the number seems to be correct and convincing. For example, under number one he talks about pati since pati – the lord – in śaivasiddhānta is unique and accordingly he culls out passages from the āgama-s. However there are certain themes such as mala which is three-fold (āṇava, māyā and karma) but Nigamajñāna includes it under number one for which he cites from the Tattvaprakāśa.[545]

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[541] अनन्तशब्दस्तु आदिमध्ययोरपि उपलक्षकः ।

[542] यस्मात् सद्यो झटिति अजाता हतजन्माद्या नृमूर्तयः मुक्ता भवन्ति ।

[543] He utilizes extensively "the gems of āgama texts" of which the monastery of his ācārya in the town of Vyāghrapura (Chidambaram) was full.
Cf. आगमग्रन्थरत्नौघैरापूर्णमठमन्दिरम् । (ŚPM, 0: 4b)

[544] यन्न दृष्टं शिवज्ञाने तदन्यत्र न विद्यते । (ibid. 0:10b)
Cf. the popular saying about the Mahābhārata:
यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ।

Under number two the two types of brahman are referred. The Ajitāgama passage which is in many ways unique in the āgama corpus is cited as evidence. Among the two types of brahma – śabdabrahma and parambrahma – the former is none but Sadāśiva, the cause of everything whose body is made of the praṇavamantra while the latter is the cause of Sadāśiva Himself and exists beyond mind and speech.[546] It is also interesting that Nigamajñāna brings all ideas/concepts that are twofold: time, (kāla), dīkṣā, pūjā, body, liṅga, etc. Under liṅga the Kāraṇāgama passage that is referred which defines its two types is interesting.[547] Equally interesting is another passage of unknown source that says that the installed liṅga is the immobile liṅga while the initiated person (dīkṣita) is the mobile (jaṅgama) liṅga.[548] The passage from the Makuṭāgama which says that by dishonouring the mobile liṅga the worship done to the immobile one becomes futile is also very important.[549] We may also notice that Nigamajñāna II takes special efforts in recording passages of this sort that inculcate highest regard towards the initiated śaiva.[550]

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[545] Tattvaprakāśa, 18. But the passage describes the different powers of the āṇavamala which is unique.

[546] As remarked well by B. Dagens (ŚPM, p. 60, n. 1) Nigamajñāna most probably tries to bring some of the basic conceps of śaivasiddhānta in line with the vedānta views as enunciated in the Upaniṣad-s. But neither the view of the Ajitāgama as expressed in the verse referred above nor that of Nigamajñāna seems to have gained currency in the mainstream śaivasiddhānta.

[547] स्थावरं जङ्गमं चैव द्विविधं लिङ्गमुच्यते ।

[548] स्थावरं स्थापितं लिङ्गं जङ्गमं दीक्षितं विदुः ।

[549] जङ्गमस्यावमानेन स्थावरं निष्फलं भवेत् । Cf. also the passages (from an unnamed purāṇa) from the Vāyavīyasaṃhitā cited by Śrīkaṇṭha in his commentary on the Brahmasūtra, 1:2:1 which states the same view in another way:
विग्रहं देवदेवस्य जगदेतच्चराचरम् ।
. . .
देहिनो यस्य कस्यापि निग्रहः क्रियते यदि ।
अनिष्टमष्टमूर्तेस्तन्नात्र कार्या विचारणा ।

[550] As we will see below the most important idea that is expounded in many verses in the Civapuṇṇiyatteḷivu is service to śivayogī-s and initiated śaiva-s which Nigamajñāna has very ably adapted into Tamil.

In number three the three types of guru-s – codaka, bodhaka and mokṣada – and their functions are enumerated which is also discussed in the Caivacamayaneṟi.[551]

In classifying the dīkṣā Nigamajñāna divides them into three kinds – śāmbhavī, śāktī and māntrī – basing on the support of the Vāyavīyasaṃhitā.[552] But actually, according to many āgama- s and the Varuṇapaddhati which is one of the earliest paddhati texts, dīkṣā is of many types.[553] Regarding the pūjā his collection of passages on the types and their definitions are very useful especially for the students. Apart from the "ocean of āgama-s" it is very interesting to note that Nigamajñāna collects passages on the important topics dealt with in the grammar (vyākaraṇa),[554] from texts on rhetoric such as the Kāvyādarśa, etc.

The view that those words are more beneficial by hearing which one's sins are removed even though they are deformed than a sweet sentence couched in soft sounding words and uttered in a refined language[555] is also found in the Śivadharmottara(chapter 1) with slight changes.[556]

Nigamajñāna's classification of divinities such as Śiva, Śakti, Īśvara, Ananta, etc. as belonging to five types of śaiva-s – anādiśaiva, etc. – based on an unknown source[557] is not generally found in some of the āgama-s such as the Vīrāgama, etc. Curiously the Kāraṇāgama passages cited by him immediately after this are completely at variance with the above mentioned classification.[558] It is interesting to note that Nigamajñāna mentions the Kāraṇāgama by its name in his text.[559]

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[551] Caivacamayaneṟi, vv. 28, 29, 30.

[552] ŚPM, p. 119. Curiously these three types of dīkṣā are not mentioned in many of the śaivasiddhānta āgama-s and do not seem to be the mainstream view of the śaivasiddhānta but they are basic to the trika system of śaivism.

[553] Cf. the Varuṇapaddhati (dīkṣāprakaraṇa), 15 (T. Ganesan, 2006) according to which dīkṣā is of many types:
चाक्षुषी स्पर्शदीक्षा च वाचिकी मानसी तथा ।
शास्त्री च योगदीक्षा च हौत्रीत्यादिरनेकधा ।

[554] ŚPM. p. 159.

[555] ŚPM, p. 161.

[556] संस्कृतेनापि किं तेन मृदुना ललितेन च ।
अविद्यारागवाक्येन संसारक्लेशहेतुना ।
यच्छ्रुत्वा जायते पुण्यं रागादीनां च संक्षयः ।
विरूपमपि तद्वाक्यं विज्ञेयमतिशोभनम् ।

[557] ŚPM, p. 231, 5: 111-117

[558] ŚPM, p. 231, 5: 118-121

[559] ŚPM. p. 231:

Sometimes Nigamajñāna seems to distort the verse that he cites: In ŚPM, 3: 11ab the half-verse has a new reading and of course, a new theory. But the source of the verse is not known. In the same way, ŚPM, 2: 76ab[560] of unknown source in fact, enlarges the scope of the citation from the Suprabhedāgama by including other occasions such as wearing out of the pīṭha, of the liṅga and of other images for making the second type of taruṇālaya.

Civapuṇṇiyatteḷivu (Exposition on the śaiva holy acts)

This text is, again, a Tamil adaptation of two paṭala-s from the Acintyaviśva-sādākhyāgama which list out various holy acts (śivapuṇya, civapuṇṇiyam in Tamil) that a śaiva devotee can perform and the results he obtains by those acts.[561] As we have seen in some of the texts of his teacher such as the Uruttirākkaviciṭṭam, Patipacupācappaṉuval Nigamajñāna II also pays obeisance to Tiruñāṉacampantar, Kāraikkāl Ammaiyār, Tirumāḷikaittēvar, etc., to the śaiva santānācārya-s such as Meykaṇṭār, and Aruḷnanticivam and interestingly to his guru Maṟaiñāṉatēcikar.[562] He praises him as the one who has composed [texts] in Tamil so that all the selves get their mala destroyed completely.

Difference between vedic sacrifices and those prescribed in the śaivāgama

In verse 21 he says that the fundamental position of the [śaiva]-siddhānta which conceives the self ultimately to be Śiva and that of the vedānta that considers the self ultimately to be the supreme Brahman are the same. But

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अथ शैवाः समाख्याताः कारणे तु शिवागमे । (v. 118ab)

[560] विश्लिष्टे च तथा पीठे लिङ्गे च प्रतिमासु च ।

[561] Interestingly, these are expounded in the 52nd and 53rd paṭala of the Acintyaviśva-sādākhyāgama transmitted in the IFP T. 7B which is copied from a paper manuscript from Kunnakkuṭi. The Tamil adaptation fully conforms to the original text even in the order of topics. As we have noticed earlier, Nigamajñāna II very much uses the Acintyaviśva-sādākhya for his compilation of the Dīkṣādarśa. In the same way here also in Civa-puṇṇiyatteḷivu he adapts into Tamil two chapters from that text.

[562] He calls him Kukaimaṟaiñāṉatēcikaṉ who has known the limits of all the āgama-s:

மாசிலா கமமெலாம் வரம்பு கண்டுயிர்ப்
பாசிவே ரறத்தமிழ்ப் பனுவல் செய்தவன்
தேசமார் குகைமறை ஞான தேசிகன்
வாசமா மலர்ப்பதம் வணங்கு வாமரோ (Invocatory verse, 16)

the rituals in the respective tradition differ. Nigamajñāna continues further that the merits obtained by doing the rites prescribed in the Veda, the smṛti texts and in the purāṇa-s only reinstate the bound nature of the self (paśutva). Performance of vedic sacrifices such as the agniṣṭoma, the aśvamedha for one hundred times only procure divine enjoyments in heaven or the position of Indra. Even after doing those sacrifices for thousands of times one is, at the most, only the servant of Śiva and he can never attain to the state explained in the āgama-s.[563] The reason being, Nigamajñāna says, these vedic sacrifices are only done by the physical body which engender only rebirth whereas those prescribed in the śaiva āgama-s show the holy feet of Śiva the highest state. On the contrary by performing the holy acts enjoined in the śaiva āgama-s given out by Śiva one gets such types of liberation as living forever in the world of Śiva (sāloka), living in the proximity of Śiva (sāmīpya), etc.[564] This is the reason for Nigamajñāna to undertake the explanation in Tamil of the śivapuṇya-s found in the Acintyaviśvasādākhyāgama.[565]

The text begins with the fruits obtained by different acts performed inside the temple:

1. Seeing the temple tower from a distance, entering the temple, circumambulating the sanctum even though one is very tired due to travel and worshipping the Śivaliṅga installed inside. These acts completely destroy the sins committed in various previous births.[566]

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[563] vv. 22-24

[564] Four kinds (grades ?) of liberation are generally spoken in the śaivasiddhānta tradition, especially in the Śivajñānabodha tradition. According to Civañāṉacittiyār (CC), v. 270 living forever in the world of Śiva (sālokya), living at the close proximity to Śiva (sāmīpya), getting the same form as Śiva (sārūpya) and getting united with Śiva (sāyujya) are the four kinds of liberation that one obtains by following the path of knowledge (jñānamārga) which is also called sanmārga. While the first three types of liberation are called the state (pada) the final one, being united with Śiva, is *the* liberation. But as the Acintyaviśvasādākhya puts it clearly devotion to Śiva is the basic criterion for all these four paths – jñāna, yoga, kriyā and caryā – to liberation:
ज्ञानयोगक्रियाचर्याः सर्वे भक्तिप्रधानकाः ।
तस्माद्भक्तिप्रधानं तु श्रृणु त्वं नन्दिकेश्वर । (Acintyaviśvasādākhya, IFP. T. 7B, p. 839-840)

[565] In fact there are separate chapters in the same model in the Śivadharma and in the Śivadharmottara enumerating the śivapuṇya-s and their fruits. What is more, these texts also have separate chapters enumerating various sins and their fruits also.

[566] vv. 29-30

2. By circumambulating the deity during the festival one gets the fruits of many aśvamedha sacrifices.[567]
3. By circumambulating the temple three times daily a person definitely attains to that kind of liberation called sāmīpya.[568]
4. By circumambulating the flag-post (dhvaja) after the ceremony of flag hoisting (dhvajārohaṇa) one is endowed with prosperity, progeny and long life.[569]
5. By consuming the food-offering offered to Vṛṣabha during the rite of dhvajārohaṇa a childless woman will surely give birth to a good child.
6. He who sets up a flower garden that yields different types of fragrant flowers for the worship of Śiva gets all wealth and prosperity in this life and after death attains to the state of Rudra.[570]
7. Just by seeing the Śivaliṅga one gets the fruits equal to the act of donating a heap of gold resembling the Meru mountain, donating crores of young maids (koṭikanyādāna) and donating a very good cow that yields sweet milk.[571]
8. The act of touching the liṅga with devotion yields the fruit of abiding forever at the holy feet of Śiva after the destruction of all the mala-s just as the copper becomes gold by the touch of alchemist's stone (rasamaṇi).[572]
9. By donating the musical instruments such as conch and other offerings such as chowrie, mirror, umbrella to Śiva one attains to the status of Rudra.[573]
10. He who offers the seat, bed, palanquin (śibikā, civikai in Tamil) and various vehicles (vāhana) to the Śiva temple attains the sāmīpya type of liberation.[574]

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[567] v. 34, 37

[568] v. 40

[569] v. 35

[570] v. 51

[571] தங்கம் கனகமேருவரை தானம் கொடுத்தல் சதகோடி
மங்குல் அளகக் கன்னியரை வளத்தின் அளித்தலொருகோடி
துங்கம் தருகோடுடைத் தீம்பாற்சுரபி வழங்கல் துலங்குசிவ
லிங்கந்தனையே தரிசித்தோர்க்கெய்தும் பலத்துக்கிணையாமால் . v. 47

[572] v. 48

[573] v. 64

11. Those who construct the hall of music and dance in the temple, the surrounding wall, temple tower will certainly get the same form as that of Śiva.[575]
12. Even by donating a ground that measures the entire skin of a cow to the temple of Śiva one attains the fruits of all other charities (sarvadānaphala).[576]
13. In the same way there are others who can donate cultivable lands, a flower garden, or renovate a dilapidated temple or a śivaliṅga or the temple tank (puṣkariṇī). They attain all the wealth and prosperity in this world.[577]

Fruits obtained by various services done to a śivayogī and to the monastery

1. By circumambulating one's ācārya and by paying respects to him one attains threefold the fruit of worshipping Śiva.[578]
2. Serving one's guru with fullest devotion procures eternal union with Śiva.[579]

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[574] ஆதனம்சயனம் மணி யானமும்
ஏதமில் சிவிகைமுதலின்புற
நாதனுக்குக் கொடுத்தநலத்தினால்
ஓதலுற்றசாமீப முறுவரால் . v. 66
आसनं शयनं वापि हयं वा शिबिकादिकम् ।
यो दद्याद्देवदेवाय तत्सामीप्यमवाप्नुयात् । (Acintyaviśvasādākhya, IFP. T. 7B, p. 828)

[575] v. 67
प्रासादं मण्टपं वापि प्राकारं गोपुरं तु वा ।
देवाय कृतवान् सद्यः सारूप्यपदमाप्नुयात् । (Acintyaviśvasādākhya, p. 829)

[576] गोचर्ममात्रकां भूमिं शिवाय विनिवेदयेत् ।
सर्वदानफलं तत्तु सर्वपापप्रणाशनम् ।
It is very interesting to note that Nigamajñāna's adaptation is very close to the original and he never omits any point expressed in the original:
வளங்கொளோர்பசு வின்னதள் மாத்திரம்
விளங்கு பூமி விமலற்கு நல்கினோர்
உளங்கொள் தீவினை யாவுமொரீஇயவர்
தளங்கொள்தான பலங்களும் தாங்குவார். (v. 69)

[577] v. 73, 81, 82.

[578] v. 31

[579] v. 33

3. By touching the feet of one's guru and by consuming the remnants of food taken by one's guru one becomes free from all sins.[580]
4. One gets the fruit of feeding one crore of Brahmins well versed in all the four Veda-s by just offering food to one śivayogī.[581]
5. By offering a seat or a loin cloth or rudrākṣa beads a blanket or a tiger's hide or that of a deer one lives in the worlds of fire god or in the worlds of the sun or in the world of Śiva for aeons.[582]
6. He who donates a book of āgama to a worthy śivayogī becomes free from worldly attachments (vairāgya).[583] Nigamajñāna states that the benefits obtained by studying the āgama or knowing the inner meaning of the three fundamental categories (tripadārtha) of the śaivasiddhānta system are beyond words.[584] He also says that a śivayogī who has fully understood the meaning of the tripadārtha as expounded in the śaiva āgama-s is much greater in merit than a brahmin who has understood the mahāvākya-s such as "tattvamasi" of the Vedānta system.[585]

Finally Nigamajñāna states that according to the āgama-s if one performs these śivapuṇya-s without proper initiation or spiritual instruction from the ācārya he will not get any result.[586]

Nigamajñāna also says that the merits accrued by one who sacrifices his life in the process of protecting the ācārya or the śivaliṅga or a śivayogī are certainly beyond description.[587]

Interestingly he says that the followers of other systems such as the Mīmāṃsaka (both Bhāṭṭa and the Prābhākara schools included), the Bauddha-s, the Vedānta, the Sāṃkhya, the Vaiṣṇava go to heaven (svarga).[588]

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[580] vv. 45, 46

[581] v. 53. Cf. वेदशास्त्रार्थविप्राणां कोटिदानेन यत्फलम् ।
भिक्षामात्रप्रदानेन तत्तुल्यं शिवयोगिने । (Acintyaviśvasādākhya, IFP. T. 7B, p. 824)

[582] vv. 121, 123, 124, 126.

[583] v. 137

[584] v. 138

[585] vv. 83-84. Thus we can see that Nigamajñāna endeavours to highlight the greatness of the śaivasiddhānta system in all its phases over the Veda and the Vedānta.

[586] v. 142. Cf. उपदेशं विना यस्माच्छिवधर्मं न चारयेत् । (Acintyaviśvasādākhya, IFP. T. 7B, p. 846)

[587] vv. 75-76. Cf. शिवादित्रयकार्याय सम्यक् प्राणान् परित्यजेत् ।
तस्यैव फलसम्पत्तिं वर्णितुं न शक्यते । (Acintyaviśvasādākhya, IFP. T. 7B, p. 830)

[588] v. 78

Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha

Meykaṇṭār by the grace of Śiva composed the Civañāṉapōtam in Tamil consisting of twelve short verses (called sūtra and cūttiram in Tamil). It explains very briefly the essentials of the religio-philosophical doctrines of the śaivasiddhānta system as expounded in the vast āgama corpus. For these twelve short verses Aruḷnantiśivācārya, said to have been the disciple of Meykaṇṭār, composed an elaborate commentary in verse called Civañāṉacittiyār (Śivajñānasiddhi in Sanskrit). This is divided into two sections:

1. The first section is called parapakkam (parapakṣa) in Tamil. It briefly states the philosophical conceptions of all the major schools of thought such as Buddhism, Jainism, Pūrva-mīmāṃsā, Sāṃkhya, Vedānta, etc. and refutes them.
2. The second part called supakkam (svapakṣa) elaborately explains the Civañāṉapōtam based fully on the śaivāgama corpus.

Nigamajñāna, in the present text, compiles the verses from the vast āgama corpus that contain or that might most probably have been the source for each of the views expressed by Aruḷnantiśiva in the cupakkam. For each of the three hundred and twenty eight verses that comprise the supakkam of the Civañāṉacittiyār Nigamajñāna tries to show parallel verses from the āgama-s, purāṇa-s and related literature. By this the fundamental text, Civañāṉapōtam as well as the commentary, Civañāṉacittiyār are shown to be fully based on the āgama corpus.[589] Thus the name of the text Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha.

He begins by citing the Ajitāgama verse that lists the six philosophical systems as outside [the vedic tradition]: materialism (lokāyata), Buddhism (bauddha), Jainism (Ārhata), Pūrva-mīmāṃsā, [Advaita] Vedānta (māyāvāda) and the Pāñcarātra.[590]

After briefing about the vijñānadīkṣā which is performed to a qualified disciple and after which philosophical doctrines are taught to him

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[589] तत्प्रामाणिकसिध्यर्थं मूलशास्त्रप्रसिद्धये ।
उद्धृत्यागमशास्त्राणि चाकरोच्छास्त्रमुत्तमम् ।

[590] लोकायतोऽथ बौद्धं चाथार्हं मीमांसमेव च ।
मायावादं पाञ्चरात्रं षडेते समया वहिः ।
This verse is also cited in the Ñāṉāvaraṇaviḷakkam of Veḷḷiyampalavāṇattampirāṉ (p. 2). But it is not found in the Ajitāgama (N.R. Bhatt, 3 vols.). See ibid. p. 527.

Nigamajñāna cites the Śivadharmottara[591] passages according to which an ācārya should teach appropriately his disciples based on his qualification either in Sanskrit or in the regional languages (prākṛtaiḥ).[592]

As a prelude to the discussion on the pramāṇa-s Nigamajñāna cites from the Svāyambhuvāgama which says that for a highest qualified person (uttamādhikārī) even mere words convey the meaning, a man of medium one understands only from examples and for a lowest type of person anything can be pleasing. He also cites from the Skāndapurāṇa which states that wicked persons want to praise the Lord [Śiva] who cannot even be imagined by Brahmā, Acyuta and other gods.[593]

- Pramāṇa

The Civañāṉacittiyār lists six pramāṇa-s and states that all these can very well be subsumed into three: kāṇṭal (pratyakṣa), karutal (anumāna) and urai (śabda) while Nigamajñāna cites the Siddhatantra passages which enumerate ten pramāṇa-s. Interestingly in ŚPM, (p. 253) he cites the Suprabheda which lists six pramāṇa-s.[594] The types of anumāna and other topics are discussed in detail in the Siddhatantra and the Pauṣkarāgama from which Nigamajñāna cites large portions.

The first cūttiram of the Civañāṉapōtam and the commentary Civañāṉacittiyār on it prove the existence of the supreme god Śiva who is the unique creator of the material universe. Incidentally the commentary cites the views held by the opponents such as the materialists that the five elements – earth, water, fire, air and ether – by themselves can combine together to produce the world and therefore there is no necessity to conceive of a supreme godhead. Nigamajñāna as usual cites many parallel textual references that state the views of the opponents, especially the materialists (svabhāvavādī). Interestingly for almost each verse of the Civañāvacittiyār there are many parallel āgama passages. The view of a sub-school of materialists who hold time as the supreme agent of creation, etc. (kālavādī) is also stated[595] and it is proved that the material cause of creation is māyā. The Niśvāsāgama proves that just as wind without form makes flowers blossom in the plants and makes fruits fall from the trees so also Śiva without possessing any fixed form creates the world and annihilates at the end. Generally for this view the Kiraṇāgama passage[596] is cited by commentators. But Nigamajñāna, apart from this passage, also cites from the Niśvāsa[597] which is not normally come across elsewhere.

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[591] संस्कृतैः प्राकृतैर्वाक्यैर्यः शिष्यमनुरूपतः ।

[592] Since Nigamajñāna is commenting on the Tamil text, Civañāṉacittiyār, he might have deemed it apt to cite this reference from the Śivadharmottara which accords equal status to Sanskrit as well as the regional languages as the medium of śaiva instruction to be followed by the ācārya.

[593] Cf. the Suprabheda passage cited ad. ŚPM. p. 255:
एवमादिप्रमाणैस्तु दुर्लक्ष्यं तच्छिवं स्मृतम् ।

[594] Śivāgrayogī another contemporary of Nigamajñāna states in his Śaivaparibhāṣā (ch.1) that there are only three pramāṇa-s in the śaiva system and cites an unknown authority:
प्रत्यक्षमनुमानं च सह शब्देन शाङ्करे ।
He also proves at the end of the chapter that all other pramāṇa-s such as upamāna, sambhava, aitihya, etc. can be brought under these three. Vide. V.A. Devasenapathy: *Saivasiddhanta: As expounded in the Śivajñānasiddhiyār and its six commentaries*, University of Madras, 1974., p. 16

The Civañānacittiyār (v. 57) clearly states that creation, maintenance, dissolution, etc. performed by Śiva are fully due to His unbounded grace on the selves who continuously undergo birth and death due to their karma so that their karma gets ripened and they also have some respite during dissolution ! Nigamajñāna cites the well-known parallel from the Mṛgendrāgama (vp.4: 15)[598] and also from the lesser known text of Niśvāsottara.[599] That Śiva is the inner life (prāṇa) of all the living creatures is well brought out again, by the Niśvāsottara passage.[600] The view expressed in Civañānacittiyār (v. 54) that it is ultimately Śiva who creates, maintains and reabsorbs the entire material world and Brahmā and Viṣṇu are only given the delegatory powers by Śiva to carry out their respective acts of creation and maintenance is an echo of the Skāndapurāṇa passage[601] and the

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[595] For this many Kāraṇāgama passages are cited as refutation.

[596] यथा कालो ह्यमूर्तोऽपि दृश्यते फलसाधकः ।
एवं शिवो ह्यमूर्तोऽपि कुरुते कार्यमिच्छया । (3:10)

[597] कालस्तरुष्वमूर्तोऽपि करोति कुसुमोच्चयम् ।
फलानां च तथा तेषां पतनं च यथानिशम् ।
तथोत्पत्तिविनाशानां कर्ता शम्भुरमूर्तिमान् ।

[598] स्वापेऽप्यास्ते बोधयन् बोधयोग्यान्
रोध्यान् रुन्धन् पाचयन् कर्मिकर्म ।
मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्
पश्यन् सर्वं यद्यथा वस्तुजातम् ।

[599] सर्वात्मनां च जननं मरणं च तथैव हि ।
कारुण्यात् क्लेशमालोक्य तेषां शम्भुः पुनस्तथा ।
कर्मणां पाचनार्थाय सृष्टिं निर्माय पूर्ववत् ।

[600] ब्रह्मादिस्तम्बपर्यन्तं जगद्योनिश्चराचरम् ।
चराचरादिभूतानां प्राणभूतः शिवः स्मृतः ।

[601] प्रकृतौ प्रलये प्राप्ते नष्टे स्थावरजङ्गमे ।
ब्रह्मा विष्णुः सुराः सर्वे लयं यान्ति शिवं विना ।

Svāyambhuvāgama passage.[602] The view expressed in Civañāṉacittiyār, 66 that due to His supreme grace Śiva expounds the Veda and the Āgama – the scripture par excellence – to a succession of teachers in order that the bound selves cross the ocean of transmigration was foretold in the Vātulottara and the Kiraṇāgama passages.[603]

The Civañāṉacittiyār, 72 briefly recounts the act of grace of Śiva when He gave light to all through His third eye because Goddess Pāvatī closed His two eyes out of fun and the entire universe was plunged in darkness. Nigamajñāna cites the relevant passages from the Ekādaśarudrasaṃhitā of the Śaivapurāṇa. Nigamajñāna shows that the view that the six adhvā-s are the form of Sadāśiva expressed in Cittiyār, 76 is a parallel to the same view found in the Brahmaśambhupaddhati.[604] Śiva's power, the Śakti, though with multifarious functions is not many. His Śakti is unique just as the king's power is delegated to the ministers. This view of Cittiyār, 81 is expressed in the Niśvāsottara passage.[605] Cittiyār, 89 beautifully expresses that the entire universe consisting of male and female bodies is the glorious manifestation (vibhūti) of Śiva and that this is the inner significance of the liṅga and the pīṭha. This is clearly the restatement of the Mataṅgapārameśvara, Vāyavīyasaṃhitā and the Suprabhedāgama passages.[606] Cittiyār, 77-79 asks the pertinent question why among the six adhvā-s only the mantrādhvā is praised more as the body of Śiva. It is replied that since for the entire universe the bindu, māyā and prakṛti are the material cause and that the Śakti of Śiva which is beyond all these and controls all of them, that the mantra-s originate in the pure bindu and that Śakti, the controller of all these grants worldly enjoyment (bhukti) as well as liberation (mukti) through these mantra-s, mantra-s are the body of Śiva. Nigamajñāna with his vast resource of āgama-s brings the exact references to these views from the Kālottara and the Vātulottara.[607]

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[602] संसृज्य विश्वं भुवनं गोप्ता सन् सञ्जहार यः ।
एक एव रुद्रो न द्वितीयोऽस्ति कश्चन ।
अतीता खल्वसङ्ख्याता ब्रह्माणो हरयो यतः ।
Note the above passage is an exact restatement of the well known Śvetāśvataropaniṣad passage 3:2: एको रुद्रो न द्वितीयाय तस्थुः ।

[603] रूपमादाय कृपया कथ्यते चागमार्णवान् ।
एवं न कुरुते तावद्यावन्नो गुरुसन्ततिः ।
कुरुतेऽनुग्रहं देवः सर्वेषामेव देहिनाम् ।

[604] शान्त्यतीतकला मूर्धा शान्तिर्वक्त्रसरोरुहः ।
विद्याकला तु वक्षोऽङ्गं प्रतिष्ठागुह्यमण्डलम् ।
निवृत्तिर्जानुजङ्घाङ्घ्रि भुवनाध्वा तनूरुहाः ।
वर्णत्वङ्मन्त्ररुधिरं पदं मांससिरादिकम् ।
तत्त्वं मज्जास्थिशुक्लादि धातवः परमेष्ठिनः ।
सदाशिवः षडध्वात्मा तस्य प्राणः शिवः स्मृतः ।

[605] मन्त्र्याद्यनेकजन्तूनां भूपतेः शक्तिभेदवत् ।
एक एव शिवशक्तिस्तथा कार्या ह्यभेदतः ।

[606] स्त्रियः पुमानिति जगत् सर्वं शक्तिशिवात्मकम् ।
सर्वस्यानुग्रहार्थं च लिङ्गपीठक्रमं तथा ।
शङ्करः पुरुषाः सर्वे स्त्रियः सर्वा महेश्वरी ।
सर्वे स्त्रीपुरुषास्तस्मात् तयोरेव च भूतयः ।

In the second cūttiram of the Civañāṉapōtam one of the most important views of Śaivasiddhānta philosophy that Śiva exists in the universe as the letter 'a' exists as the basis of all other letters is propounded and is explained in the Cittiyār. Nigamajñāna brings out many āgama parallels which foretell this view.[608] That Śiva exists as the liṅga which is immobile (sthāvara) and as the initiated ācārya who is mobile (jaṅgama) and that Śiva receives the worship in both these forms are expressed in Civañāṉacittiyār, 118. It is but the same view taught in the Śivadharmottara.[609]

The view that Śiva, by granting the fruits (good or bad) of the karma to the selves makes them free from their karma and thereby to be pure is like the act of the washerman dipping the soiled clothes in cowdung and sand for making the clothes clean is expressed in Civañāṉacittiyār, 142. The parallel āgamic reference shown by Nigamajñāna is from the Kiraṇāgama.[610] Interestingly Nigamajñāna refers to the same view in his commentary ŚJBN, 10.[611]

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[607] It is so much interesting to find that the wordings of the Civañāṉacittiyār in these verses (as in most other verses also) are the verbatim Tamil reproductions of these āgama verses. As an example one may cite the first few lines of Cittiyār,77:
மந்திரம் அத்துவாவின் மிகுத்து ஒருவடிவமாகத் தந்தது என் ?
The Vātulottarāgama states: किं कारणेन मन्त्राध्वा देवस्य तनुरुच्यते ?
शिवः शक्त्याधिष्ठितस्तु मन्त्राध्वा तेन कीर्तितः ।
भुक्तिमुक्तिप्रदा मन्त्रास्त्वर्चिता शिवमध्वरैः ।
These and other such findings one ows to one of the greatest Āgamapaṇḍita, Nigamajñānadeśika.

[608] शिवस्तु सर्वजन्तूनामक्षराणामकारवत् । (Vātulottarāgama)
चराचरादिजन्तूनां शिवोऽसौ प्राण उच्यते। Not found in the edited text of the Kiraṇāgama. But a slightly variant one चराचरादिजन्तूनां प्राणरूपः शिवः स्मृतः । is found in the Vātulaśuddhāgama, 5: 35cd.

[609] स्थावरं जङ्गमं चेति लिङ्गद्वयमुदाहृतम् ।
स्थावरं स्थापितं लिङ्गं दीक्षितं जङ्गमं विदुः ।

[610] यथा वस्त्रं सदोपत्वान्मलान्तःस्थं विशुध्यति ।
शुद्ध्यर्थं पुद्गलो वद्धो मायोदरगतोऽपि सन् ।

[611] स्वतो मलिनवस्त्रशोधकरजकादौ पुनर्गोमयादिनापि मलिनीकरणप्रयोगदर्शनात् ।

For the verses of the Cittiyār 259-262 that deal with the six adhvā-s Nigamajñāna cites large chunks of parallel verses from the Varuṇapaddhati on which he has commented.

The Civañāṉacittiyār, 264 discusses the conceptions of liberation held by such systems as the materialism, nyāya-vaiśeṣika, pāśupata, etc. and finally states that the liberation explained in this text [Civañāṉacittiyār] consists in attaining the holy feet of Śiva (which is the conception of mukti in the śaivasiddhānta system).[612] Interestingly Nigamajñāna could cite only one parallel verse from the Cintyāgama which does not at all correspond to the view expressed in the Cittiyār. It only says (as do many of the āgama-s) that the [concept of] liberation that is going to be explained is similarity with Śiva (śivatulya).[613] This may lead to the conclusion that the conception of liberation as attaining and abiding in the holy feet of Śiva is a view unique to the Civañāṉapōtam[614] and its commentaries such as Civañāṉacittiyār[615] which view seems to be not unambiguously stated in the śaiva āgama-s.[616]

Commentary on the Civañāṉacittiyār

Nigamajñāna has written a detailed commentary in Tamil on the Civañāṉacittiyār (CC) apart from the Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha (ŚSDS) which has been analysed above.

In the commentary he deals with all the important philosophical problems of śaivasiddhānta that are expounded in the Civañāṉacittiyār. In the introductory portion of the commentary on CC also we find a brief statement on the division of CC, the total number of verses in the text, number of verses devoted for discussing about the pramāṇa-s which is very much the same as found in the introductory verses of ŚSDS.

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[612] சிவனடியைச் சேரும் முத்தி செப்புவது இங்கு யாமே.

[613] अन्यथा बहवो मुक्तिः शास्त्रे च वरानने ।
शिवतुल्यं लभेन्मुक्तिरिदानीं कथ्यते मया ।

[614] அன்னியமின்மையின் அரன் கழல் செலுமே. (Civañāṉapōtam, 8)

[615] See note 34.

[616] For a detailed analysis of the concept of liberation held in Śivajñānabodha tradition based on the available texts see T. Ganesan, 2007: *Concept of Mukti in Śaivasiddhānta* read at the Conference on *The Concept of Mukti in Vaiṣṇava-Śaiva-Śākta Darśana-s* held at the Anantacharya Indological research Institute, Mumbai, March, 2007 and to be published soon.

Nigamajñāna II refers the reader to his master's work Patipacupācappaṉuval for more detáils on the four types of speeches – parā, paśyantī, etc.

CC 165 speaks clearly about the creation of the universe from Śiva accompanied by His power, Śakti. It also states that it is Śiva who brings forth the Śakti. Nigamajñāna explains clearly on the basis of the Vātulaśuddhākhya passages that Śiva, out of supreme compassion brings out parāśakti from His one thousandth part and from the one thousandth part of that śakti He brings forth Ādiśakti, etc. CC 166 speaks about the creation of Śiva from Śakti which, on the face of it, looks contradictory to the previous statement. But it is Nigamajñāna who explains that from the above-mentioned Śakti-s such as Parāśakti, Ādiśakti, etc. the Śivasādākhya, Amūrtasādākhya, etc. are brought forth again, out of supreme compassion, so that human beings can worship these sādākhya-s and attain supreme good.[617]

The commentary of Nigamajñāna on CC. 257 is detailed as it discusses different kinds of dīkṣā. He explains the śivadharmiṇī, lokadharmiṇī, etc. which very much corresponds with his commentary vilocana on the Varuṇapaddhati, v. 28b, and 29a. In CC. 258 we find the discussion on the nature of purification of ṣaḍadhvā (called nirvāṇadīkṣā) for which Nigamajñāna in his commentary states that Varuṇapaddhati is the source for these views of CC.

In CC. 310 Nigamajñāna firmly establishes that the self that has become free from the clutches of mala-s due to dīkṣā finally remains at the feet of Śiva in its state of liberation and experiences its own innate undiminished bliss. He reads the wordings of the CC. as ... *māṟāta cuvāṉupavam maruvik koṇṭē*[618] and he argues that cuvānupava (svānubhava) cannot be the same as civāṉupavam (śivānubhava) and he further states that since in the fundamental text, Śivajñānabodha (which he considers as the basic one and the Civañāṉapōtam in Tamil, ·of Meykaṇṭār to be its translation) there is only the compound word svānubhūtimān one has to read only cuvāṉupavam in CC. 310. He concludes the arguments by stating that his guru (Nigamajñāna I) has exclusively dealt with this topic elaborately in his text Paramōpatēcam.[619]

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[617] योगिनां ज्ञानिनां ध्यानपूजार्थं निष्कलात् सकलं जातं तदेव सादाख्यमित्युच्यते। तत् पञ्चविधं भवति। शिवसादाख्यं मूर्तसादाख्यं अमूर्तसादाख्यं कर्तृसादाख्यं कर्मसादाख्यमिति। पराशक्तेर्जातं शिवसादाख्यं आदिशक्तेर्जातम् अमूर्तसादाख्यम् इच्छाशक्तेर्जातं मूर्तसादाख्यं ज्ञानशक्तेर्जातं कर्तृसादाख्यं क्रियाशक्तेर्जातं कर्मसादाख्यम्। (Tattvamūrtiprabhāvadīpikā, FIP. T. 112, p. 2)

These views expounded in the CC seem not to have been referred by the classical śaivasiddhānta ācārya-s such as Sadyojyoti, Rāmakaṇṭha, Bhoja, etc. in their texts (Tattvasaṃgraha, Tattvatrayanirṇaya, Tattvaprakāśa, etc.). Plausibly, as these ācārya-s mainly based their views on such āgama-s as Raurava, Svāyambhuva, Mataṅgapārameśvara, etc. these views are not found in their texts whereas it is the Vātulāgama and especially the Vātulaśuddhākhya which holds these views very prominently and this āgama has much influenced the development of śaivasiddhānta doctrines in the south and more so in the Tamil country. The Meymmoḻicaritai of circa. 15th century also holds the same views in its verses 3, 15, 17, as found in the CC. It also explains about tattva, mūrti and prabhāva based fully on the Vātulāgama. There is also an unpublished text, Tattvamūrtiprabhāvadīpikā as contained in FIP. T. 112 and 1132 which deals with the same matter.

Śivajñānabodhopanyāsa

Nigamajñānadeśika (as he is called in the colophon of this text) is none other than Nigamajñāna II. He is mostly brief in his commentary (upanyāsa) on the Śivajñānabodha explaining the important points in the text.[620] But while commenting on the 10th *sūtra* he takes to a long discussion on the status of the liberated self and refutes the other views. For the most part the commentary is original and true to the tradition. One comes across some original and independent views on a few of the important concepts such as *mukti*, relation between the self and Śiva in the state of *mukti* which he forcefully establishes though sometimes at variance with other commentaries.

One of the striking views that distinguishes Nigamajñānadeśika from other authors is that the liberated self is held to experience its own innate bliss and not the bliss of Śiva (*śivānanda*). In fact he echos the view of his teacher which, he says,[621] has been explained in *Paramōpatēcam*.

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[618] According to almost all the editions the last line of CC. 310 reads:
மாயமெலாம் நீங்கி அரன் மலரடிக்கீழ் இருப்பன்
மாறாத சிவானுபவம் மருவிக்கொண்டே.
For civānubavam Nigamajñāna reads cuvāṉubavam.

[619] This discussion of svānubhava versus śivānubhava is very elaborately discussed by Nigamajñāna in his commentary Śivajñānabodhopanyāsa on the Śivajñānabodha, 10 which will be analysed in the sequel.

[620] T. Ganesan *Nigamajñānadeśikaviracitaḥ śivajñānabodhopanyāsaḥ,* A commentary on the Śivajñānabodha by Nigamajñānadeśika, critically edited on the basis of four manuscripts with introduction and notes and English translation, (To be published soon)

[621] See his commentary on *Civañāṉacittiyār*, cūttiram 11, verse 1.

Next he enters into a long discussion on the exact meaning of the word aikya occurring in the Śivajñānabodha, 10.[622] He proposes fourteen types of identity by giving examples to each of them and finally rejects all of them as not applicable.[623]

Here, again, Nigamajñāna states clearly at the end of the discussion that aikya – union – with Śiva attained by the liberated self means absolute similarity with Śiva just as the animal gavaya looks exactly like a cow which makes one say 'Verily this gavaya is the cow itself'.[624] For the objection that it amounts to absolute identity Nigamajñāna adds that here, by aikya that similarity [between Śiva and the liberated self] which is effective when the self obtains the supreme and the pure power of consciousness (nirmalacicchakti) is meant. If it is objected that, then, being possessed of all the qualities of Śiva, the liberated self may start performing the five acts (pañcakṛtya) such as the creation of the world, etc. Nigamajñāna answers that on the strength of the Kāmikāgama (vidyāpāda) passage[625] "They do not perform creation etc., since, they are fully immersed in their own self" such a contingency does not at all arise. Nigamajñāna adds that though there is similarity between Śiva and the liberated self in the experience of supreme bliss the act of punishing [the wicked] and gracing the devotee rests with Śiva only.

Finally he says that the identity between Śiva and the liberated self means inherent concomitant relation that is beginningless and is without an end (ādyantarahitasamavāya). In his commentary on CC. 280 also Nigamajñāna states the same view using the identical expression ādyantarahitasamavāya.[626] In fact, this view of Nigamajñāna seems to be his original one and it is one of his important contributions.

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[622] शिवेनैक्यं गतः सिद्धस्तदधीनस्ववृत्तिकः ।

[623] Civañāṉacuvāmikaḷ, one of the greatest śaivasiddhānta ācārya-s of the 18th century who has composed many texts in Tamil also refers to these fourteen types of identity in his opus magnum, Civañāṉamāpāṭiyam which is a very detailed commentary on the Civañāṉapōtam of Meykaṇṭār.

[624] गौरिवायं गवय इतिवत् शिव एवायं जीव इति जीवशिवयोरत्यन्तसादृश्यमेवैक्यम् ।

[625] शिववत् सर्वकर्तृत्वे सर्वज्ञत्वे च सत्यपि ।
न करोति न जानाति परं मुह्यति वालवत् ।
. . .
येऽपि तत्पदमापन्नाः शैवसाधनयोगतः ।
तेऽपि स्थित्यन्तमाह्लादं प्राप्य यान्ति परं पदम् ।
न च सृष्ट्यादि कुर्वन्ति स्वात्मनिष्ठा हि ते यतः ।

In the commentary on the 10th sūtra a few verses from the *vidyāpāda* of the *Kāmikāgama* are cited. From the non-Āgamic corpus texts such as the *Śivadharma, Śivadharmottara, Sūtasaṃhitā* are cited.

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[626] சிவனுடைய வியாபகத்துடனே தாங்களும் வியாத்தராய்க் கூடியிருந்து சிவன் இவர்களை விட்டு நீங்காமல் இவர்களும் சிவனைவிட்டு நீங்காமல் ஆத்தியந்தரகிதசமவாயமாய அத்துவித அயிக்கியமாய்க் கலந்து ஒன்றுபட்டு . . .

Conclusion of part II

Major Contributions of Nigamajñāna II

In contrast to his teacher, Nigamajñāna II has written mainly in Sanskrit. One of his main contributions is, for the first time in the history of Śaivasiddhānta literature, to embark upon huge compilations of verses from the āgama corpus and also from the purāṇa-s. The Ātmārthapūjāpaddhati (APP), Dīkṣādarśa (DŚ) or Śaivāgamaparibhāṣāmañjarī (ŚPM) are amongst the best examples of such compilations. The vast amount of citations from this corpus that are found in those works may lead one to think that the own part of Nigamajñāna II in the work is very meager especially when there is not a line of which he is the original author (See for example ŚPM). This is not the case. On the first point, the selection of verses from several texts on a certain subject is never done at random but with a purpose. That is to say, to express in a canonic manner the ideas that are in accordance with the teachings of his time and especially with those of his teacher, Nigamajñāna I. Besides, Nigamajñāna II adds often his own remarks on the subject. The best examples are the Ātmārthapūjāpaddhati and Dīkṣādarśa. Thus his so called compilations are, in fact, complete and rich manuals on their respective fields of which the value relies simultaneously on the canonical sources quoted and on the teachings of the masters taken into account. In this way the APP gives a detailed exposition of the daily obligatory worship of Śiva to be done by an initiated teacher. The preliminaries – getting from bed and personal cleaning such as the bath – are explained with the minutest of details. But more rites are dealt with: for example, the daily visit to the temple of Śiva and worship there, topics which are not found in many of the earlier ritual manuals such as those of Somaśambhu, Aghoraśivācārya, Īśānaśivaguru, etc.

In the same way the Dīkṣādarśa elaborates in all the details on the single most important concept of initiation (dīkṣā). Some other works deal in the same manner of very specific topics such as the ritual pollution (Āśaucadīpikā), the construction of a temple of Śiva (Śivālayanirmāṇa-sthāpanakriyādīpikā), etc.

In a pleasant and a more playful way the ŚPM exposes the quintessence of śaivasiddhānta in all the four fields (knowledge, ritual, conduct and yoga) by arranging all the matters according to the numbers.

Another important contribution of Nigamajñāna II is to have produced several commentaries of various types. Thus he has commented upon the Caivacamayaneṟi of his teacher using the same technic of compilation we have talked above, showing thus that his master was fully in accordance with the śaivāgama corpus. This kind of Sanskrit commentary (dṛṣṭāntasaṃgraha) on Tamil text was unknown before him and he has also written one on the famous Civañāṉacittiyār. However, on the same Civañāṉacittiyār he has also produced a Tamil commentary which is the earliest available one and which shows that his command of Tamil śaiva corpus is as good as that of the Sanskrit one.

A last kind of contribution of Nigamajñāna II is the writing of sọme original and small treatises and of their commentaries. Such are the Jīrṇoddhāradaśaka, the Śaivaṣoḍaśakriyāprakāśa and the Śaivakālaviveka. In all these works the auto commentary is again used to collect large amount of quotations from the canonical texts.

One of the chief contributions of Nigamajñāna II is his raising the devotional acts of constructing and renovating the Śiva temple to the level of highest means to attain liberation as we find in his auto commentary on the Jīrṇoddhāradaśaka as well as in the Civapuṇṇiyatteḷivu.

To summarise, Nigamajñāna II, like his teacher, has touched upon all the domains of śaivasiddhānta but in his own way. Though most of his works are in Sanskrit they are always aimed to present and elaborate the important teachings proper to the śaivasiddhānta tradition that developed in the Tamil country.

பதினாறாம் நூற்றாண்டில் வாழ்ந்த இரு முக்கிய சைவ ஆசாரியர்கள்

மறைஞானசம்பந்தரும் அவருடைய சீடரான மறைஞானதேசிகரும்

தமிழ்நாட்டில் பதினாறாம் நூற்றாண்டில் மிகுதியான சைவநூல்கள் தமிழிலும் வடமொழியிலும் இயற்றப்பட்டிருப்பதை நாம் காண்கிறோம். அதற்கு முந்தைய நூற்றாண்டுகளைவிட 16 ஆம் நூற்றாண்டில் அதிகமான சைவநூல்கள் தோன்றுவதற்கு முக்கியமான காரணம் அந்த காலகட்டத்தில் மற்ற சமயங்களான வேதாந்தமும், (குறிப்பாக அத்வைதவேதாந்தம்) நன்கு பரவி இருந்ததும், இராமானுஜர் மற்றும் மத்வர் முதலான வைணவ ஆசாரியர்கள் வைணவத்தைப் பரப்பும் நோக்கத்துடன் சைவத்தைப் பெரிதும் எதிர்த்து, சைவசமயக் கொள்கைகளைத் தம் நூல்களில் மறுத்து எழுதிவந்ததும் ஒன்று; விஜயநகர மன்னர்களில் கிருஷ்ணதேவராயர் மற்றும் அவருக்குப் பின் வந்த நாயக்க மன்னர்களுள் பெரும்பாலோரும் வைணவத்தைப் பெரிதும் ஆதரித்து வந்தமையும் மற்றொரு முக்கியக் காரணம் எனக் கொள்ளலாம்.

அடுத்து, இக்காலத்தில் தோன்றிய சைவநூல்களில் பல மூல ஆகமங்கள் மற்றும் பத்ததி நூல்களின் தமிழ் மொழிபெயர்ப்பாக அமைந்துள்ளமையும் குறிப்பிடத்தக்கன. இப்பதினாறாம் நூற்றாண்டில் தோன்றிய மிக முக்கியம் வாய்ந்த சைவ ஆசாரியர்களுள் மறைஞான சம்பந்தர், அவருடைய தலைமைச் சீடரான மறைஞான தேசிகர், வீழிச் சிவாக்கிரயோகிகள், குருஞானசம்பந்தர் ஆகியோர் குறிப்பிடத்தக்கவர்கள். இவர்கள் வாழ்ந்து தொண்டாற்றியது தில்லையும், சோழநாடுமாகும்.

அவர்களுள், முதலாவதாக நாம் இங்கு மறைஞானசம்பந்தர் மற்றும் அவருடைய தலைமைச் சீடரான மறைஞானதேசிகர் ஆகியோர் சைவத்தின் பல நிலைகளின் வளர்ச்சிக்கும், சைவக்கொள்கைகள் அனைத்துமக்களுக்கும் பரவுவதற்கும் ஆற்றிய அரும் தொண்டைச் சற்று விரிவாக ஆய்வோம். இம்மறைஞானசம்பந்தர் மெய்கண்ட சந்தானாசாரியார்கள் நால்வருள் மூன்றாமவரும், உமாபதிசிவாசாரியாரால் தமது சிவப்பிரகாசத்தில் வணங்கிப் போற்றப்படுபவருமான மறைஞான சம்பந்தரினும் வேறானவர்.

தற்காலத்தில் குறிப்பாக இருபதாம் நூற்றாண்டின் பிற்பகுதியில் தமிழ் நாட்டில் சைவர்களில் பெரும்பாலானோர்கள் சிவஞானபோதம், சிவஞான சித்தியார் முதலிய பதினான்கு நூல்களை மட்டுமே சிறப்பாகப் போற்றி

வந்துள்ளனர்; ஆனால் உமாபதி சிவாசாரியார் காலத்திற்குப் பின்னர் 15, 16, 17 முதலிய நூற்றாண்டுகளில் சைவஆசாரியார்கள் பலரால் இயற்றப்பட்ட பலவகைச் சைவசாத்திரநூல்களைப் பெரும்பான்மையான சைவர்கள் அறிந்திருக்கவில்லை; அறிந்திருந்தாலும் அவற்றைப் போற்றிக் கற்கவில்லை என்பது எனது கருத்து. அவ்வாறே, மறைஞானசம்பந்தரும் அவருடைய சீடரும் இயற்றிய சைவ நூல்களுள் சிலவற்றைத் தவிர மற்றவை சைவ மக்களால் அறியப்படவில்லை. சிவதருமோத்தரம், சைவசமயநெறி, மற்றும் சில தமிழ் நூல்களே சைவ அறிஞர்கள் மத்தியில் கற்றுணரப்பட்டு வந்துள்ளன.

ஒவ்வொரு நூற்றாண்டிலும் தோன்றிய தமிழ் இலக்கியநூல்களின் வரலாற்றை விரிவாக எழுதிய திருச்சிற்றம்பலம் மு. அருணாசலம் அவர்கள் மறைஞானசம்பந்தர், மறைஞானதேசிகர் ஆகியோர்களின் சைவநூல்களைப் பற்றிக் கூறுமிடத்து அவர்களின் சில தமிழ்நூல்களை மட்டுமே பட்டியலிட்டுக் கூறிவிட்டு ஏனைய வடமொழிநூல்களுள் ஆத்மார்த்தபூஜாபத்ததி[1] முதலியன தற்சமயம் கிடைக்கவில்லை என எழுதியுள்ளார். ஆனால் சிவபெருமான் திருவருளாலும் சைவமக்களின் தவப்பயனாலும் மறைஞான தேசிகரின் பல வடமொழிநூல்களின் சுவடிகள் புதுச்சேரி பிரெஞ்ச் இந்திய ஆராய்ச்சி நிறுவனத்தில் (French Institute of Pondicherry) பாதுகாக்கப்பட்டு வருகின்றன.

• 15 ஆம் நூற்றாண்டுவரை தமிழ்நாட்டில் சைவத்தின் நிலை

12, 13 நூற்றாண்டுகளில் மெய்கண்டார் மற்றும் அவர்வழி சந்தானாசாரியார்கள் தோன்றி சிவஞானபோதம், சித்தியார்[2] முதலிய நூல்களை இயற்றினர்; உமாபதி சிவாசாரியாருக்குப் பின்னர் தத்துவப்பிரகாசம் முதலிய நூல்களும், மற்றும் வள்ளல் சந்தானத்தார் நூல்களும் தோன்றி, சைவ சித்தாந்தக் கருத்துக்களை (அதிலும் ஞானபாதப் பொருள்களை மட்டுமே) பெரிதும் விளக்கி வந்துள்ளன.[3] கிரியை, சரியை மற்றும் யோகபாதப் பொருட்கள் மிகுதியும் விளக்கப்படாமலோ அல்லது தகுதி வாய்ந்த சில யோகிகளுக்கு மட்டிலுமோ விளக்கப்பட்டுவந்துள்ளன எனத் தெரிகிறது. சைவசித்தாந்தத்தின் அடிப்படை நூல்களான ஆகம நூல்களின் கல்வி சைவர்களின் மத்தியில் எவ்வாறு இருந்தது என்று அறுதியிட்டுக் கூற இயலவில்லை.

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[1] மு. அருணாசலம் அவர்கள் இந்நூல் ஒன்றை மட்டுமே குறிப்பிட்டுள்ளார்; ஆனால் தீக்ஷாதர்சம், ஆசௌசதீபிகா, ஜீர்ணோத்தாரதசகம், சைவஷோடசகிரியாபிரகாசிகா, சிவஞானபோதோபநியாஸம், சைவசமயநெறிதிருஷ்டாந்தம் முதலிய பல வடமொழி நூல்களும், தற்சமயம் நமக்குக் கிடைத்துள்ளன என்பது சைவமக்களுக்கு மகிழ்ச்சியூட்டும் செய்தி.

[2] சிவஞானசித்தியாருக்குப் பின்னர் சிவஞானபோதத்திற்கு உரைகள் பெரும்பான்மை 16 ஆம் நூற்றாண்டில் தான் எழுதப்பட்டன எனத் தெரிகிறது. அவற்றிற்கு முந்திய காலத்து உரை எதுவும் இருந்ததாக நமக்குத் தெரியவில்லை.

[3] தத்துவப்பிரகாசம் ஒன்றே சரியை, கிரியை ஆகியவற்றைச் சற்று விரிவாக விளக்குகிறது.

• 16 ஆம் நூற்றாண்டு நிலை

இந்த நூற்றாண்டில் சைவம், வைணவம் மற்றும் வேதாந்தசாத்திர நூல்கள் மிகுதியாக எழுதப்பட்டன என்பதை வரலாற்றில் நாம் காண்கிறோம். சைவத்துறையில் தமிழைத் தவிர வடமொழியிலும் அதிகமான நூல்கள் இச்சமயத்தில் தோன்றுகின்றன. இதற்கு சக்திவாய்ந்த முன்னோடியாய் விளங்கியவர்கள் மறைஞானசம்பந்தரும், மறைஞான தேசிகரும் ஆவர்;[4] இதில், குருவான மறைஞானசம்பந்தர் வடமொழியிலிருந்து தமிழில் பல நூல்களைச் செய்திருக்கிறார். அவருடைய தலைமைச் சீடரோ ஆகமத் தொகுப்பு நூல்களையும், குருவினுடைய பல தமிழ் நூல்களுக்கு வடமொழியில் உரையையும், கணக்கற்ற ஆகம புராண நூல்களிலிருந்து மேற்கோள்களையும் தொகுத்து அந்நூல்களுக்குப் பிரமாணத்தையும் வழங்கியுள்ளார் என்பது நாம் கவனிக்கவேண்டிய செய்தி. மேலும் மறைஞானதேசிகரின் நூல்கள் மிகுதியாக வடமொழியில் அமைந்தவை என்பதும் இங்கு நினைவுகூரத்தக்கது. இவர்கள் கிரியை, சரியை, யோகம், ஞானம் ஆகிய நான்குபாதப் பொருள்களையும் விளக்குவதற்காகத் தனித்தனியே நூல்கள் இயற்றியுள்ளனர். மேலும் தலபுராணங்களை வடமொழியிலிருந்து தமிழாக்கம் செய்தல், சிவதருமோத்தரம் என்னும் சைவநூலைத் தமிழாக்கம் செய்தல் ஆகியவற்றின் மூலம் மக்களிடையே சிவபக்தி நெறியைப் பரப்பியுள்ளனர். குறிப்பாக, சிவராத்திரி விரதம், சோமவார விரதம், சோமவாரசிவராத்திரிவிரதம் முதலான சைவர்கள் அனுஷ்டிக்கும் முக்கிய விரதங்களை நோற்கும் முறைகளையும் விளக்கி நூல்கள் இயற்றியுள்ளது மற்றொரு சிறப்பான செய்தி. இவர்களைப் போல் இந்த அளவுக்கு வடமொழியிலும், தமிழிலும் நூல்களை ஆக்கிச் சைவத்திற்குத் தொண்டு செய்த ஆசாரியார்கள் இவர்களுக்கு முந்தைய காலத்திலும் இல்லை; பிற்காலத்திலும் இல்லை என உறுதியாகக் கூறலாம். இவ்விரு ஆசாரியர்களும் விஜயநகர மன்னரான ஸதாசிவராயர் காலத்தில் வாழ்ந்தவர்கள்.

• மறைஞானசம்பந்தரின் சைவபரம்பரை

மறைஞானதேசிகர் தமது தீக்ஷாதர்சமென்னும் அளவில் மிகப் பெரிய ஆகமத்தொகுப்பு நூலின் (Āgamic Compilataion) இறுதியில் தம்முடைய குருபரம்பரையைச் சற்று விளக்குகிறார். ஆமர்தகம், கோளகி, புஷ்பகிரி, ரணபத்ரம் என்னும் நான்கு சைவ சந்தானங்கள் அகஸ்தியர், காச்யபர், பாரத்வாஜர் ஆகிய முனிவர்களால் தோற்றுவிக்கப் பட்டன. அவை கைலாயமலையின் அருகில் அமைந்தவை. அவற்றுள், புஷ்பகிரி சந்தானத்தில்

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[4] இதே காலத்தில் அப்பையதீக்ஷிதர் மற்றும் நீலகண்டதீக்ஷிதர் ஆகியோர் வேதம் புராணம் ஆகியவற்றின் ஆதாரத்தில் சிவபெருமானது பெருமையையும், அவர் ஒருவரே முழுமுதற்கடவுள் என்னும் கருத்தையும் கணக்கற்ற மேற்கோள்களுடன் வாதிட்டுத் தம் நூல்களில் நிறுவுகின்றனர்.

ஸௌந்தராசாரியார் என்னும் மிகப் புகழ்வாய்ந்த சைவ ஆசாரியர் தோன்றி கிரமரத்னகமாலா என்னும் சைவபத்ததி நூலை இயற்றிப் புகழ்பெற்று விளங்கிவந்தார். அந்தப் பரம்பரையைச் சேர்ந்த வாமதேவர் என்னும் சைவ ஆசாரியர் ருத்திரகோடி எனப் புராணத்தில் புகழப்படும் திருக்கழுக்குன்றம் என்னும் சிவத்தலத்தில் தோன்றித் தில்லையில் வாழ்ந்துவந்தார். அவருடைய இளைய சகோதரர் நிகமஞான தேவர்; தமிழ் நூல்களில் அவர் தம்மை மறைஞான சம்பந்தர் எனக் கூறிக்கொள்கிறார்.[5] சமணர்களை விரட்டி வேதநெறி தழைப்பதற்காகத் திருவவதாரம் செய்த திருஞானசம்பந்தப் பெருமானின் திருப்பெயரைத் தாம் தாங்கியிருப்பதை மிகப் பெருமையுடன் கூறுகின்றார் மறைஞான சம்பந்தர்.[6] மூல ஆகமங்களை நன்கு கற்று சிவதருமோத்தரம் என்னும் ஒப்பற்ற சைவ நூலையும், இன்னும் பல சைவ நூல்களையும் தமிழில் செய்து பெரும் புகழ் அடைந்தார். மன்னரான ஸதாசிவராயரின் பெரு மதிப்பைப் பெற்றிருந்ததால் மறைஞானசம்பந்தர் பல சிவாலயங்களுக்குக் கோபுரங்களைக் கட்டுவித்தார்; திருவண்ணாமலை, திருக்குடந்தை, திருவெண்காடு, விருத்தாசலம் முதலிய புகழ்பெற்ற சிவத்தலங்களில் சைவ ஆகமங்களை நிறுவினார். அவருடைய சீடரும் அவருடைய திருப்பெயரையே தாங்குபவருமான மறைஞானதேசிகர் (நிகமஞானதேசிகர் என்று தம்முடைய வடமொழி நூல்களில் குறிக்கப்படுபவர்)[7] ஆத்மார்த்த பூஜாபத்ததி, தீக்ஷாதர்சம் முதலிய மிகப்பெரிய ஆகமத்தொகுப்பு நூல்களை யாத்தவர்.

- மறைஞானசம்பந்தருடைய நூல்கள்

1. சைவசமயநெறி: இந்நூல் ஆசாரியாபிஷேகம் பெற்ற சைவ ஆசாரியர்கள் தினமும் கடைப்பிடித்து ஒழுக வேண்டிய நித்திய கருமங்களை மிக விரிவாகவும் அடிப்படைச் செய்திகளை முறையாகவும் விளக்குகிறது. தமிழ்நாட்டுச் சைவசித்தாந்த வரலாற்றிலேயே நித்தியகருமங்களை மிக விரிவாக விளக்கும் முதல் தமிழ் நூல் இதுதான்.[8] மறைஞானசம்பந்தரின் மற்ற நூல்களைப் போன்று இதுவும் குறட்பாக்களால் ஆனது. கடவுள்வாழ்த்துப் பாடல்களில் திருஞானசம்பந்தப் பெருமான் முதலிய நால்வர்களுக்கும், காரைக்கால்

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[5] செறிமா செறியும் பரமோபதேசம்
மறைஞான சம்பந்தன் வாக்கு. (பரமோபதேசம், 41)
சைவ சமயநெறி சாற்றினன்சம் பந்தனுயிர்
மையலற வாய்க்க வரம். (சைவசமயநெறி, 572)

[6] நிரந்தவர் சங்கற்பம் நிராகரிக்கும் இந்நூல்
பரிந்துலகோர் உய்யப் பகர்ந்தான் --திருந்துமறை
ஓங்கி விளங்க உதித்தமணை ஓட்டினன்பேர்
தாங்கினனாய்ந் தாகமமுத் தன். (சங்கற்பநிராகரணம், சிறப்புப் பாயிரம்)

[7] तस्य श्रेष्ठसुतः कश्चित् तन्नामाङ्कितपण्डितः ।

[8] ஸோமசம்புபத்ததி, அகோரசிவாசாரியபத்ததி, ஸித்தாந்தசேகரம், ஆகியன கிரியாபாதச் செய்திகளை விரித்து விளக்க எழுந்த பத்ததி நூல்கள்; அவை வடமொழியிலமைந்தவை.

அம்மையார், திருமாளிகைத் தேவர், முதலானோர்க்கும், சிவத்தொண்டு புரியும் சிவபக்தர்களுக்கும், வணக்கம் தெரிவிப்பது நோக்கத்தக்கது. சைவ ஆசாரியர்களுள் இந்தமுறையில் நாயன்மார்களையும், ஹரதத்தர் முதலான பழமையான சைவ ஆசாரியார்களையும் சந்தானாசாரியார்களையும், தம் நூல்களில் வாழ்த்தி வணங்குவது இவர் ஒருவரே.

அடுத்து, சைவசமயநெறியில் ஆசாரிய இலக்கணம், சிஷ்ய இலக்கணம் ஆகியவையும், சௌசம், நீராடுதல், நித்தியகர்மானுஷ்டானம், சிவபூஜை, ஆகியன விரிவாகவும், நுணுக்கமாவும் விளக்கிக் கூறப்படுகின்றன. தீக்ஷைகளின் வகைகள், அவற்றின் இலக்கணம், இலிங்கலக்ஷணம், உருத்திராக்க லக்ஷணம், மந்திரங்களை ஜபம் செய்யும் முறை, சிவாலயத்திற்குச் சென்று வழிபாடாற்றும் முறை ஆகிய இன்ன பிற அரிய அடிப்படைச் செய்திகள் தெளிவாக விளக்கப்படுகின்றன. ஆசிரியர் இவ்வாறு அரிய செய்திகளைக் குறட்பாக்களில் அடக்கியிருப்பது மற்றொரு வியப்பான செய்தி. நித்தியானுஷ்டானம் செய்வோருக்கு இந்நூல் ஒரு சிறந்த வழிகாட்டி (guide) என்றால் அது மிகையன்று. யாழ்ப்பாணத்து நல்லூர் ஆறுமுக நாவலர் இதற்கு அரிய ஆகமநூற்செய்திகளைத் தன்னகத்தே கொண்ட மிக விரிவானதோர் உரை வகுத்திருப்பது சைவ உலகிற்குப் பெரும் தொண்டு.

2. அடுத்து, உருத்திராக்கவிசிட்டம் என்னும் நூல்; கழுத்தில் அணியும் உருத்திராக்க மாலையில் நூற்றெட்டு மணிகள் இருப்பது போல் இந்நூலும் நூற்றெட்டுப் பாக்களால் ஆனது. உபபுராணமான ஸ்கந்த புராணத்தையும், மற்ற சைவ ஆகமங்களையும் ஆதாரமாகக் கொண்டு இயற்றப்பட்டது. உருத்திராக்கத்தின் உற்பத்தி, அதன் வகைகள், வண்ணங்கள், அவற்றை அணிவதால் தனித்தனியே விளையும் நன்மைகள், அணியும் முறை, முதலான பல நுணுக்கமான செய்திகளைத் தொகுத்துக் கூறுகிறார்.

3. மஹாசிவராத்திரிகல்பம் என்னும் நூல் மஹாசிவராத்திரி தினத்தில் சிவபெருமானுக்குச் சிறப்பு வழிபாடு செய்யும் முறையையும், அதை ஒவ்வோர் ஆண்டும் ஒரு நோன்பாக நோற்கும் வழிமுறைகளையும் சுருக்கமாக எளிதில் புரிந்து கொள்ளும் வண்ணம் விளக்குகிறது.

4. ஒவ்வொரு மாதமும் அனுஷ்டிக்கவேண்டிய மாதசிவராத்திரி விரதத்தையும், அதற்கு அங்கமான சிவவழிபாட்டையும் தெள்ளென விளக்கும் மாதசிவராத்திரி கற்பம் என்னும் மற்றொரு நூல் சில சிறப்பு அம்சங்களை உடையது; தற்காலத்தில் ஒவ்வொரு மாதமும் அமாவாசைக்கு முந்தைய தினத்தில் மாசசிவராத்திரி பூஜையும் விரதமும் அனுஷ்டிக்கப்படுகின்றன. ஆனால், மறைஞானசம்பந்தர்

ஒவ்வொரு மாதமும் வெவ்வேறு தினத்தில் மாதசிவராத்திரி பூஜையைச் செய்யவேண்டும் என்று விளக்குகிறார். இதற்கு ஆதாரமாக அவர் எந்த நூலையும் கூறாவிடினும் சந்திரஞானாகமம் என்னும் மூலாகமத்தில் அவர் கூறும் செய்திக்கு ஆதாரம் கிடைக்கிறது.

5. ஸோமவாரசிவராத்திரிகற்பமெனும் சிறிய நூலில் திங்கட்கிழமையில் மஹாசிவராத்திரி நேர்ந்தால் அது மிகச் சிறந்தது என்றும், அன்று அனுஷ்டிக்கவேண்டிய விரதம், சிவபூஜை ஆகியவற்றையும் சுருங்கக் கூறுகின்றார் மறைஞானசம்பந்தர்.

6. ஸோமவாரகற்பமென்னும் 216 செய்யுட்களைக் கொண்ட நூலில், கார்த்திகை மாதத்து முதல் திங்கட்கிழமையிலிருந்து தொடங்கி வருடம் முழுதும் ஒவ்வொரு திங்கட்கிழமையும் ஆற்றவேண்டிய சிவவழிபாட்டைச் சற்று விரித்து, அவ்விரதத்தின் பெருமை, பயன் ஆகிய செய்திகளுடன் விளக்குகிறார் ஆசிரியர். மேலும், ஸோமவார விரதம், மஹாசிவராத்திரி விரதம் ஆகியன காசி, தில்லை, காளத்தி முதலிய மிகப் பழமையான சைவத்தலங்களில் மேற்கொள்ளப்பட்டால் அவை மிக அதிகமான பயனைத் தரும் என்பது ஆசிரியர் கருத்து. சுயம்புலிங்கத்திற்குப் பஞ்சாமிர்தம், பஞ்சகவ்வியம், பழச்சாறுகள் ஆகியவற்றை முறையாகச் செய்து திருமுழுக்கு ஆற்றினால் விளையும் அளவிலாத பயன்களையும், திருக்கோயிலில் இலிங்கத்திருமேனிக்குப் பொன்னாலான அணிகலன்களை வழங்குவதால் அடையும் நற்பயன்களையும், நறுமணம் பொருந்திய தூபம், மலர்கள் முதலியவற்றைச் சிவலிங்கத்திற்கு அர்ப்பணம் செய்வதால் விளையும் நன்மைகள் ஆகியவற்றையும், இன்ன பிற சிவத்தொண்டுகளையும் ஆசிரியர் விரித்துக் கூறுகிறார். இவ்வாறான மிக அரிய செய்திகளைக் கொண்ட ஒப்பற்ற பழமையான நூல் சிவதருமம்; அந்நூலின் அடிப்படையிலேயே மறைஞானசம்பந்தர் இச்செய்திகளை நமக்குத் தொகுத்துக் கூறுகிறார் எனத் தெளிவாகத் தெரிகிறது.[9] ஒருவன் இறக்கும் தறுவாயில் உறவினர்களையும், பிற உலக நினைவுகளையும் விடுத்து சிவபெருமானின் திருநாமத்தையோ, திருவடிகளையோ நினைந்திருந்தால் அவன் சிவப்பேறடைவது உறுதி என்று இந்நூலின் இறுதியில் மறைஞானசம்பந்தர் பறைசாற்றுகிறார். இவ்வாறான விரதங்களையும், அவற்றிற்கு அங்கமாகச் செய்ய வேண்டிய சிவபூஜைகளையும் தெள்ளென விளக்கும் நூல்களைத் தமிழ் மொழியில் முதன் முதலில் ஆக்கியவர் மறைஞான சம்பந்தரே.

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[9] சிவபக்திச் செல்வத்தைத் தன்னகத்தே கொண்ட சிவதருமம் எனும் ஒப்பற்ற இந்நூலைச் சிவாலயங்களில் வக்காணிப்பதற்காகச் சோழமன்னர்கள் 11, 12 நூற்றாண்டுகளில் பல நிவந்தங்களை ஏற்படுத்தியிருந்த செய்திகளைக் கல்வெட்டுக்கள் வாயிலாக நாம் அறிகிறோம். (நோக்கு: K. A. Nilakanta Sastri, 1984)

7. சைவசித்தாந்தத்தின் ஞானபாதப் பொருள்களை விளக்குவதற்கும் மறைஞானசம்பந்தர் நூல்களை இயற்றியுள்ளார். பரமோபதேசம் என்னும் சிறிய நூலில் முத்தி பெற்ற ஆன்மாக்கள் சிவானந்தத்தை அனுபவிப்பதில்லை; மாறாக ஆன்மாக்களுக்கே உரியதும், பெத்த நிலையில் விளக்கமுறாது இருந்ததுமான ஆன்மானந்தத்தையே ஆணவமலமறைப்பு நீங்குவதால் அனுபவிக்கின்றன என்னும் கருத்தை மறைஞான சம்பந்தர் நிறுவுகிறார். இக்கருத்து தான் நான்மறைகள், பதினெண்புராணங்கள், இருபத்தெட்டு ஆகமங்கள் ஆகியவற்றின் துணிந்த முடிபு என்றும் அவர் அறுதியிட்டுக் கூறுகிறார்.

8. பதிபசுபாசப்பனுவல் என்னும் சற்று விரிவான நூலில் சைவ சித்தாந்தத்தின் பிரமாண இயல், பதி பசு பாசம் ஆகிய முப்பொருள்களின் கொள்கைகள் ஆகியவற்றை ஆசிரியர் விளக்குகிறார்.

9. அடுத்து, சிவதருமோத்தரம் என்னும் மிகப் பழமையான சைவ நூலின் தமிழ்மொழி பெயர்ப்பு: 12 அத்தியாயங்களைக் கொண்டதும், சிவபக்தியின் மாட்சிமையையும் சிவவழிபாட்டின் அளவிடற்கரிய பெருமைகளையும் சிவபுண்ணியங்களையும் அனைவரும் அறிந்து உணரும் வண்ணம் எளிய நடையில் இயற்றப்பட்டதுமான இந்த சிவதருமோத்தரத்தை மிக அழகான நடையில் மறைஞானசம்பந்தர் தமிழாக்கம் செய்துள்ளார்; பல வித யாப்புகளில் நூலை அமைத்துள்ளார். அவருடைய சீரிய படைப்புகளில் தலையாயது இந்நூல்.

10. இவற்றைத் தவிர, கமலாலயச் சிறப்பு என்னும் பெயர் கொண்ட திருவாரூர்த் தலபுராணமும்,

11. அருணகிரிபுராணமென்னும் திருவண்ணாமலைத் தலபுராணமும் மறைஞானசம்பந்தரால் இயற்றப்பட்டவை. 13-14 ஆம் நூற்றாண்டுகளில் இயற்றப்பட்டதும், நம்பி திருவிளையாடல் என்று போற்றப்படுவதுமான பெரும்பற்றப்புலியூர் நம்பி இயற்றிய திருவிளையாடற்புராணத்திற்குப் பின்னர் 16 ஆம் நூற்றாண்டில் மறைஞானசம்பந்தர் தாம் வடமொழியிலிருந்து தமிழில் தல புராணங்களை இயற்றுகிறார் எனத் தெரிகிறது; அவருக்குப் பின்னரே நிரம்ப அழகிய தேசிகர், சைவ எல்லப்பநாவலர், தானகோனேரியப்பர், பரஞ்சோதிமுனிவர் போன்றோர்களால் மிகுதியான தலபுராண இலக்கியங்கள் பல தமிழில் தோன்றுகின்றன என நாம் கருதலாம்.

மறைஞானசம்பந்தர் தாமியற்றிய இரு தலபுராணங்களிலும் நகரச் சிறப்பு, நகரவர்ணனை, ஆகியவற்றைக் காவியச் சுவையுடன் வர்ணிப்பது நோக்கத்தக்கது; அத்தலத்தில் வாழும் மக்களின் சிவபக்தியையும், சிவத்தொண்டில் அவர்கள் ஈடுபட்டு விளங்குவதையும் நயம்பட விளக்குகிறார். சிவபக்தியையும், சைவ சாத்திரப்படி

ஒழுகுவதின் மேன்மையையும் மக்களுக்கு வலியுறுத்துவதே அவருடைய தலையாய நோக்கமாக விளங்குகிறது.

இனி, மரைஞானசம்பந்தரின் தலையாய சீடரான மறைஞானதேசிகர் இயற்றிய சைவநூல்களைச் சற்று ஆய்வோம்: சிவஞானசித்தியார் உரையைத் தவிர இவருடைய மற்ற நூல்கள் அனைத்தும் வடமொழியில் அமைந்தவை.

1. ஆத்மார்த்தபூஜாபத்ததி, தீக்ஷாதர்சம் என்னும் இரு மிகப் பெரிய ஆகமத்தொகுப்பு நூல்கள் இவரியற்றிய நூல்களுள் தலையாயன. அவற்றுள் முதலாவது, சிவதீக்ஷை பெற்றவர்கள், குறிப்பாக ஆசாரிய அபிஷேகம் பெற்ற சைவ ஆசாரியர்கள் நாள்தோறும் அனுஷ்டிக்க வேண்டிய சிவபூஜையை மிக விரிவாக விளக்குவது. இதில் ஸ்நானம், திருநீறு அணிதல், சந்தியாவந்தனம் ஆகியனவும் அடங்கும். ஒவ்வொரு கிரியையையும் வரிசைக் கிரமாக எடுத்துக் கொண்டு அவற்றைச் செய்யும் முறையையும், மூலாகமங்கள், உபாகமங்கள், சைவபத்ததி நூல்கள் ஆகியவற்றில் அக்கிரியை விளக்கப்படும் முறையையும் தக்க மேற்கோள்களுடன் விரிவாக விளக்குகிறார் ஆசிரியர். அந்தக் கிரியை சில மாறுபாடுகளுடன் பல ஆகமநூல்களில் விளக்கப்படுவதையும் ஆசிரியர் மிக நுணுக்கமாகக் குறிக்கிறார். கருத்து வேறுபாடுகளைக் கூறி, பல இடங்களில் தம்முடைய தனிப்பட்ட கருத்தையும் எடுத்துரைக்கிறார். ஆகமங்கள் பல இருப்பினும் எல்லாவற்றிலும் ஒரு கிரியையானது ஒரே விதமாக விளக்கப்படுவதில்லை. அடிப்படையில் கருத்தொற்றுமை இருந்தாலும் சில இடங்களில் ஆகமங்கள் அவற்றிற்கே உரிய முறையில் கிரியைகளை விரித்துக் கூறுகின்றன. ஆத்மார்த்த பூஜாபத்ததியைப் படிப்பதன் மூலம் இக்கருத்துக்கள் நமக்கு இனிதே விளங்குகின்றன. ஒவ்வொரு கிரியையிலும் இந்த அளவிற்குச் செய்முறையில் வேறுபாடுகள் ஆகமநூற்கடலில் காணப்படுகின்றன என்பதை அறியும் போது அது நம்மை வியப்பில் ஆழ்த்துகிறது.

   இத்தகைய சீரிய செயலை மேற்கொள்ள மறைஞானதேசிகருக்குப் பேருதவியாய் இருந்தது தில்லையில் அவர் வாழ்ந்த மடாலயத்தில் கணக்கற்ற ஆகமநூற்சுவடிகள் போற்றிப் பாதுகாக்கப்பட்டமை.[10] இவ்வாறாக ஆகமம் மற்றும் புராண நூல்களிலிருந்து எண்ணற்ற மேற்கோள்களை அவற்றின் மூலநூல்களின் பெயருடன் குறித்திருப்பது மறைஞானதேசிகர் சைவசித்தாந்தத்திற்காற்றிய மிகப் பெரும்

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[10] தம்முடைய சைவாகமபரிபாஷாமஞ்ஜரி எனும் மற்றொரு தொகுப்பு நூலின் தொடக்கத்தில் தில்லையில் அவருடைய மடத்தில் ஆகமநூற் பொக்கிஷங்கள் நிரம்பியிருந்தன என்கிறார்:

श्रीमद्व्याघ्रपुरे वासं पूजितं शिवयोगिभिः ।
आगमग्रन्थरत्नौघैरापूर्णमठमन्दिरम् ।

தொண்டு. தற்காலத்தில் பல ஆகமநூல்கள் நமக்குக் கிடைத்தில; காலப் போக்கில் அழிந்துவிட்டன. ஆனால், 16 ஆம் நூற்றாண்டில் அந்த அளவிற்கு ஆகமங்களில் பயிற்சியும் தேர்ச்சியும் பெற்ற மறைஞானசம்பந்தர் மற்றும் மறைஞானதேசிகர் போன்ற சைவ ஆசாரியார்கள் வாழ்ந்திருக்கின்றனர் என்று உணரும்போது நாம் வியப்பில் ஆழ்கிறோம். ஆகமங்களில் விரித்துக் கூறப்படும் கிரியைகளின் ஒப்பாய்வுக்கும், அவற்றின் வரலாற்றுக்கும் ஆத்மார்த்த பூஜாபத்ததி, தீக்ஷாதர்சம் போன்ற நூல்கள் பேருதவி புரிகின்றன.

2. தீக்ஷாதர்சம் என்னும் மற்றொரு தொகுப்பு நூலும் இந்தவகையைச் சார்ந்ததே. சைவ ஆகமங்களில் பரந்து விரிவாக விளக்கிக் கூறப்படும் தீக்ஷை என்னும் மிக அடிப்படையான கிரியையின் முக்கியத்துவம், அதன் வகைகள், தீக்ஷை பெற விரும்பும் சீடரின் அடிப்படைத் தகுதிகள், ஆசாரியரின் தகுதிகள், சக்திபாதம், ஒவ்வொரு விதமான தீக்ஷையையும் செய்யும் முறை ஆகியன ஆகமம் மற்றும் பத்ததி நூல்களின் மேற்கோள்களுடன் விரிவாக எடுத்துரைக்கப்படுகின்றன.

3. சைவாகமபரிபாஷாமஞ்ஜரி என்பது மற்றொரு தொகுப்பு நூல். இந்நூலில் ஒன்று முதல் பத்து வரையிலான எண்களின் அடிப்படையில் ஆகமநூற்கருத்துக்களை வரிசைப்படுத்தி அவற்றிற்குத் தக்க மேற்கோள்களை ஆகம நூல்களிலிருந்து தேர்ந்தெடுத்து நமக்குத் தருகிறார். இது மற்றொரு ஆகமநூல் மேற்கோள் கருவூலம்.

4. ஆசௌசதீபிகை என்னும் நூல் சைவர்களின் குடும்பத்தில் பிறப்பு மற்றும் இறப்பினால் ஏற்படும் தீட்டு (ஆசௌசம்), அதன் கால வரையறை, சமயம், விசேஷம் மற்றும் நிர்வாணதீக்ஷை பெற்றவர்களுக்குத் தனித்தனியே தீட்டு கடைப்பிடிக்கவேண்டிய காலங்கள் முதலிய சரியாபாதக் கருத்துக்கள் இந்நூலில் ஆகம நூற்கடலிலிருந்து மேற்கோள்களாகவும், தேவையான இடங்களில் உரைகளுடனும் ஆசிரியரால் விளக்கப்படுகின்றன.

5. அடுத்து, சைவசித்தாந்தசாத்திரவரலாற்றிலேயே ஒரு புதுமையான செயலைச் செய்துள்ளார் மறைஞானதேசிகர்; தன்னாசிரியர் இயற்றிய சைவசமயநெறி நூலின் ஒவ்வொரு குறட்பாவுக்கும் ஒத்தகருத்தைக் கொண்ட ஆகமசுலோகங்களை மேற்கோளாக எடுத்துக்காட்டி ஆசிரியரின் கருத்துக்கள் அனைத்தும் ஆகமங்களின் அடிப்படையிலேயே அமைந்தவை என நிரூபிக்கும் முகமாக அமைத்துள்ளார். அதற்கு அவர் இட்ட பெயர் சைவசமயநெறிதிருஷ்டாந்தம். 565 குறட்பாக்களுக்கு 716 ஆகம சுலோகங்களை மேற்கோளாகக் காட்டுகிறார். தமிழில் அமைந்த சைவசாத்திரநூலுக்கு ஆகம நூல்களிலிருந்து

மேற்கோள்களைக் காட்டி நிறுவுவது இதற்கு முந்தைய காலத்தில் எவரும் செய்திலர்.

6. சிவஞானசித்திஸ்வபக்ஷதிருஷ்டாந்தம் என்னும் மற்றொரு நூலில் அதே போன்று சிவஞானசித்தியார் சுபக்கச் செய்யுள் ஒவ்வொன்றுக்கும் ஒத்தகருத்தைக் கொண்ட ஆகமசுலோகங்களையும், சிவபுராணம், ஸித்தாந்தசாராவளி போன்ற பழமையான சாத்திர நூல்களிலிருந்தும் மேற்கோள்களை எடுத்துக் காட்டி ஆசிரியரின் கருத்துக்கள் அனைத்தும் ஆகமங்களின் அடிப்படையிலேயே அமைந்தவை என நிரூபிக்கும் முகமாக அமைத்துள்ளார்.[11]

7. சிவஞானசித்தியார் சுபக்கத்திற்கு ஒரு விரிவான உரையைத் தமிழில் யாத்துள்ளார்.

8. ஜீர்ணோத்தாரதசகம் என்னும் நூலில் பழுதடைந்த சிவாலயங்களையும், சிவலிங்கங்களையும் திருப்பணி செய்து மீண்டும் பிரதிஷ்டை செய்யும் முறைகளையும், அந்தக் கிரியைகளையும் விரித்துக் கூறுகிறார்.

9. சைவகாலவிவேகம் என்னும் மற்றொரு நூல் ஆகமங்களில் விதிக்கப்பட்டுள்ள பல்வேறு கிரியைகளை மேற்கொள்ளத் தகுந்த காலங்களை சோதிடம் மற்றும் வானசாத்திர நூல்களின் துணைகொண்டு நிர்ணயம் செய்கிறது. மறைஞானதேசிகர் மேற்கோள்களை மட்டும் எடுத்து நிரப்பாமல் ஆங்காங்கே தேவையான இடங்களில் சர்ச்சையையும் விளக்கங்களையும் தந்து தம்முடைய சொந்தக் கருத்தையும் வெளிப்படுத்துகிறார்.

10. பதினொன்றாம் நூற்றாண்டில் இயற்றப்பட்ட வருணபத்ததி என்னும் சைவபத்ததி நூலுக்கு வடமொழியில் ஒரு செம்மையான உரையை மறைஞானதேசிகர் வரைந்துள்ளார். தீக்ஷயின் இலக்கணம், அதன் வகைகள், ஷடத்துவா ஆகிய முக்கிய செய்திகளையும், ஆலயத்தில் சிவலிங்கத்தைப் பிரதிஷ்டை செய்யும் கிரியை, அவற்றின் பொருள், முக்கியத்துவம், ஆகிய அடிப்படைச் செய்திகளையும் ஆகமங்களில் இருந்து தக்க மேற்கோள்களுடன் விளக்கியுள்ளார்.

11. வடமொழியிலமைந்த சிவஞானபோதத்திற்கு வடமொழியிலேயே சிவஞானபோதோபநியாஸம் எனும் ஒரு சிறிய உரையை வகுத்துள்ளார்; பத்தாம் சூத்திர உரையில் முத்தி பெற்ற ஆன்மா சிவபெருமானுடன் தொடக்கமும் முடிவுமற்ற நீக்கமின்றி நிற்றல் (ஆதியந்தரகிதசமவாயம்) என்னும் தொடர்பில் நிற்கும் என்று மிக

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[11] इत्थं व्यवहितं शास्त्रमवलोक्य यथामति ।
तत्प्रामाणिकसिध्यर्थं मूलशास्त्रप्रसिद्धये ।
उद्धित्यागमशास्त्राणि चाकरोच्छास्त्रमुत्तमम् । (மேற்படி உரையின் பாயிரம்)

> விரிவாக வாதாடி நிறுவுகிறார். அதைச் சிவஞானசித்தியார் உரையிலும் குறிப்பிடுகிறார். இக்கருத்தையே இவருடைய ஆசிரியர் தன்னுடைய ஐக்கியவியல் என்னும் மற்றொரு நூலில் கூறுகிறார்.

இவ்வாறாக நாம் மறைஞானசம்பந்தர், அவருடைய தலைமைச் சீடர் மறைஞானதேசிகர் ஆகியோர் 16 ஆம் நூற்றாண்டில் சைவத்திற்குப் புத்துணர்ச்சியும், வலிமையும் அளிக்குமாறும், சைவசித்தாந்தசாத்திர நூல்களின் வளர்ச்சிக்கும் ஆற்றிய அரும்பெரும் தொண்டுகளைச் சுருக்கமாக நோக்கினோம். அவற்றிலிருந்து அச்சில் வராத பெரும்பான்மையான நூல்களைச் சீரிய பதிப்பாக வெளிக்கொணரச் சைவர்கள் பெரும் முயற்சி எடுத்துக் கொள்ளவேண்டும்.

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TWO ŚAIVA TEACHERS OF THE SIXTEENTH CENTURY

NIGAMAJÑĀNA I AND HIS DISCIPLE NIGAMAJÑĀNA II

This book is a complete analytical study of all the *œuvres* of Nigamajñāna I and his nephew-cum-disciple Nigamajñāna II. This study aims at bringing to limelight the great contributions made by these two teachers in the sixteenth century for the consolidation, elaboration and propagation of the *Śaivasiddhānta* religious system and philosophical doctrines. The great efforts of these two teachers to propagate widely the basic religious tenets of śaivism and establish the *Śaivasiddhānta* system on a strong foundation with a wider range appealing to persons of different sensibilities and capacities are brought out clearly in this book.

For the first time the contents of all the available texts of these two śaiva teachers in Sanskrit and Tamil, of which many are unpublished, are completely and critically analysed with a view to fully bring out the richness of these texts in their totality and their value in the propagation of Śaivasiddhānta during one of the most important periods in Indian History.

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